

EFFECTIVENESS OF POSITIVE PSYCHOLOGY INTERVENTION MODALITIES
ON THE SUBJECTIVE WELL-BEING OF ORPHANED FEMALES



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This thesis is dedicated to my parents, siblings and Prof. Dr. Zainab Fotowwat Zadeh.

The completion of this work would have been impossible
without their love, understanding and support.

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ABSTRACT

The present research aimed to test the effectiveness of positive psychology intervention modalities on the subjective well-being of institutionalized orphaned females. The interventions were delivered through three different modalities of therapy: individual therapy, group therapy and pre-recorded video therapy. It was hypothesized that positive psychology interventions would increase the subjective well-being of institutionalized orphaned females and females who received positive psychology interventions would report greater subjective well-being as compared to those females who received no interventions. Separate hypothesis was developed to determine the differences in the effectiveness of the three modalities. A sample of 180 institutionalized orphaned females between the ages of 13 to 19 were taken for the research. The participants were equally divided into three groups of 60 each. The 60 participants per group were further divided into an experimental and wait-list control group (30 participants per group). The three main groups differed on the basis of the modality of therapy. The experimental group of each modality received 6 sessions in the selected modality while the wait-list control group received no treatment at this stage. Pre and post-tests comprising of the Satisfaction with Life Scale and the Scale of Positive and Negative Experience were conducted on all groups to test the efficacy of the interventions. The independent sample t-test, paired t-test, one-way ANOVA and post hoc analysis were calculated for statistical analysis of the data. Analysis of the results revealed that positive psychology interventions are effective in increasing the subjective well-being of institutionalized orphaned females and there was a significant difference in the subjective well-being of females who received positive psychology interventions as compared to those females who did not receive the interventions. Interventions delivered through the three selected modalities of therapy are all significantly instrumental in increasing the subjective well-being of the target population. Video therapy and individual therapy were more significant in reducing negative affect than group therapy. Group therapy was more effective than individual and video therapy in increasing affect balance and both Group therapy and Individual therapy were more significant in increasing life satisfaction than video therapy. All hypotheses established

in the present research were highly significant at $p < 0.05$. The present research makes important implications regarding the use of positive psychology interventions as a complementary strategy in mental health promotion and treatment. The present research was conducted on a small sample and for a specific group and therefore it is recommended that these interventions are used at large by others for the benefit of orphans and other vulnerable groups. The interventions can also be delivered through other modalities of therapy to increase their accessibility.

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CHAPTER 1

INTRODUCTION

“What is the good life?” is one of the oldest philosophical questions and the answer to this question has been searched by various thinkers and philosophers across the years. In this quest philosophers have focused on different criteria such as morality, pleasure, hedonism, respect, being loved by others, having an abundance of pleasurable activities in one’s life, loving others and having self-insight or awareness as the defining characteristics of a good life (Westacott, 2020).

The belief that the good life brings happiness is why it has been focused so much in literature. Most individuals consider being happy and chasing happiness as their utmost priority in life. But what is it, and how do people get it? It has recently been discovered by scientists that happiness means different things to different individuals and therefore a person’s subjective experience is very important (Ohlin, 2020). High life satisfaction, frequent positive feelings, and infrequent negative feelings are the three major types of happiness (Diener, 1984) and the numerous forms of happiness taken collectively are referred as “Subjective well-being” (Diener, 2021). One’s subjective characterization of the quality of their life gives each person the right to decide whether their life is meaningful (Diener, 2000). Until recently, researches usually revolved around identifying what made people miserable and depressed rather than what made them happy and satisfied. But evolving research in the field of positive psychology has been instrumental in shifting the focus of researchers. Positive psychology is greatly concerned with how people can live well, enjoy their existence, flourish in life and be happier over time. People are now more interested in finding out the ingredients of a happy life and are working towards their goal by making changes in how one acts and thinks (Mendelsohn, 2008).

There are several factors which have contributed to this change in interest:

- First of all, with the level of development in Western countries, people have already attained a certain abundance of material wealth which enables them to think beyond just survival and focus on seeking the good life.
- The democratic nature of subjective well-being is appealing to the people who in this individualistic time are not contented to have experts evaluating their lives.
- Finally, researchers have developed a number of valid and reliable methods for understanding well-being, which have been instrumental in establishing it as a serious discipline (Diener et al., 2001).

Subjective well-being (SWB) is a broad category of phenomena which includes people's appraisals of their lives in terms of cognitive and affective explanations. It includes their emotional responses, domain satisfactions and life satisfaction. Each of these constructs although separate, correlate highly with each other and therefore happiness or subjective well-being is defined as a general area of interest instead of a specific construct in researches (Diener et al., 1999).

The Cognitive aspect of subjective well-being describes how we consider our global (overall) life satisfaction and our satisfaction with specific domains whereas the affective component concerns our emotional experience. Affect is considered positive when one experiences positive moods, emotions and feelings and is considered negative when the moods, feelings and emotions experienced are unpleasant (Kashdan, 2004). Therefore, it can be stated that a person who has a high satisfaction with his/her life and who experiences more positive emotions and feelings as compared to negative emotions, would be considered to have a high level of subjective well-being and in simpler terms would be more happy (Diener, 2021).

An increased Subjective well-being leads to desirable behaviors such as increased voluntary work, greater work performance, better health, success, optimism, self-regulation and more satisfying relations (Diener et al., 2001). It also enhances creativity and divergent thinking. On the contrary decreased subjective well-being leads to an increase in complaining behavior, unsatisfying relations, dissatisfaction with one's life,

perfectionism and experiencing more negative emotions and feelings such as anger, jealousy, suspiciousness than positive ones (Madanes, 2013).

Several groups are said to have the lowest level of SWB these include those who have recently lost their partners, new therapy clients, hospitalized alcoholics, new inmates, and students under political repression (Boniwell, nd). Another group that rates themselves low on Subjective well-being (SWB) is that of orphans (Pells, 2012; Gurmede & Richmond, 2009-2011). However, not much research is done on this group.

One of the biggest traumas that a child can go through earlier in life is that of being orphaned and this trauma in the initial years of life makes this group most vulnerable to develop psychological and emotional problems. The impacts of parental death and abandonment on children are complex and affect the child's social, cognitive, psychological and physical development (Johnson, 2011).

Internationally, this group has received special attention because these children are considered to be underprivileged and susceptible to many risks. Numerous government and non-government organizations are specially formed to take care and provide relief to this group. These efforts are concentrated around providing for the basic necessities of these children as well as meeting their emotional needs of love and safety (Adu, 2011).

With so many efforts being made internationally this group still continues to be neglected in Pakistan. Through informal surveys it has been estimated that there are 4.6 million orphaned and abandoned children in Pakistan (UNICEF, 2017). The law and order situation of the country, ongoing strife and military operations have largely contributed to an increase in the number of orphaned children.

An increase in the number of orphaned and abandoned children has garnered much consideration on how to care for them. In a poverty stricken country like Pakistan it is often impossible for extended families to take care of these children and therefore institutionalizing them is an option that many families pursue. Most of these institutions

are being run by families, non-governmental agencies and private institutions who receive aid from external donors. These institutes largely focus on taking care of the material needs of children and providing them with basic necessities but fail to take into account the emotional needs of a child (Mahmood, et. al., 2020).

Millions of children across the world who lose either one or both parents are admitted in orphanages. Orphanages lack the touch of nurturance provided at home and some of them are known for extreme discipline and strictness. These homes provide the basic necessities of life but lack in providing the love, care and emotional support that a parent or family provides. Various research have proven that the psychological and emotional growth of a child is stunted when he/she is institutionalized. Policy makers and practitioners are now spreading awareness that institutional care should not be the first choice but the last resort (Adu, 2011).

In a country like Pakistan Mental health is a neglected field. Around 14 million individuals (10-16%) suffer from mild to moderate psychological problems. Seeking help for mental health problems is mostly considered a taboo in this part of the world. People associate psychological problems with supernatural forces like witchcraft, black magic, and possession. Families usually hide the illnesses of their close ones due to fear of stigmatization. The results of a survey revealed that one third of the respondents believe that people fail to access mental health services because of a serious dearth of professionals (Ansari, 2015).

The last comprehensive survey conducted by the WHO in 2009 revealed that there are 3729 outpatient mental health facilities in the country, of which only 1% are for children and adolescents. The number of mental health professionals trained to work with children and adolescents are very few. The available statistics suggest that the most vulnerable individuals might not receive adequate support to improve their mental health and therefore the need of the hour is to make services accessible and to promote treatment options where one mental health worker can cater to numerous people at one time to fill the gap. The present research is a step in this direction as it aims to use three different modalities of therapy to increase the subjective well-being of institutionalized orphaned

females and compare their effectiveness. The modalities selected include individual therapy, group therapy and pre-recorded video therapy.

1.1 Problem Statement

The death of a parent gives rise to emotional distress. Orphanhood adversely affects both the present and future of a child. Institutions, adopting parents and schools have often failed to provide to the emotional needs of these children which leads to making this group more vulnerable to developing emotional and psychological issues. While many organizations are catering to provide necessities including food, clothing, and shelter to this group not much work is being done to improve the quality of their life and to cater to their emotional and mental health needs. Innovative and effective solutions are needed to enhance the social, psychological, economic and health conditions of this group (Kelley et al., 2016).

Positive psychology is largely concerned with how individuals can do well, feel well and flourish with time to lead good lives. A major focus of this branch is to increase subjective well-being to enable individuals to enjoy their existence. As established in the literature quoted above it can be concluded that orphaned children rate themselves as lesser happier and more hopeless than non-orphans that is, they report lesser subjective well-being (Shariff & Zadeh, 2018; Mostafae et al., 2012). The present research aspires to test the effectiveness of positive psychology interventions in increasing the subjective well-being of orphaned females. A scarcity of mental health services for vulnerable children across the country has inspired the researcher to test the effectiveness of these interventions delivered through three different modalities of therapy that is: individual therapy, group therapy and pre-recorded video therapy.

The present research will contribute to the growing field of positive psychology. A dearth of mental health services available for vulnerable children across the country along with the researcher's personal interest in contributing towards improving the quality of life of orphaned children and making mental health services accessible are significant

reasons for conducting this research. The aim of the current research is to test the effectiveness of positive psychology interventions on the subjective well-being of institutionalized orphaned females by comparing three modalities of therapy that is, individual therapy, group therapy and pre-recorded video therapy.

1.2 Research Objectives

The major objectives of the present research are:

- To investigate the effectiveness of Positive Psychology interventions in increasing the subjective well-being of institutionalized orphaned females.
- To compare the differences in the effectiveness of positive psychology interventions delivered through three different modalities that is: individual therapy, group therapy and pre-recorded video therapy in increasing the subjective well-being of institutionalized orphaned females.

1.3 Research Questions

- How effective are Positive Psychology interventions in increasing the subjective well-being of institutionalized orphaned females?
- Will there be a difference in the effectiveness of positive psychology interventions delivered through three different modalities that is: individual therapy, group therapy and pre-recorded video therapy in increasing the subjective well-being of institutionalized orphaned females?

1.4 Significance of the Research

The present research aims to make significant contributions with important practical implications. The research is the first of its kind in Pakistan as it aims to compare the effectiveness of three modalities of therapy that is: individual therapy, group therapy and pre-recorded video therapy. The purpose of doing so is to manage the existing dearth of services available for vulnerable populations. This is the first research that aspires to test the effectiveness of pre-recorded video therapy sessions as a means of providing mental health services to vulnerable populations.

The findings of this research would contribute to the growing field of positive psychology and would play its part to add to the very few intervention-based studies in Pakistan. The positive benefits of the few existing experiments suggest that more programs need to be designed to enhance subjective well-being.

This research aims to highlight the value of simple positive psychology interventions such as gratitude giving, journaling, acts of kindness, etc. in increasing the subjective well-being of institutionalized orphaned females. The simplistic nature of these interventions does not require a lot of training on the part of the administrator and can also be used by the care givers at orphanages for the benefit of other children in the future. The interventions can be used at large by non-professionals with adequate training and can be used for the benefit of other vulnerable groups.

1.5 Operational Definitions of Key Terms

- I. **Subjective Well-being:** Subjective well-being involves the subjective evaluation of one's current status in the world. It is defined as a person's cognitive and affective evaluation of his/her life. It is an umbrella term that includes the various types of evaluation of one's life one might make. These evaluations include emotional reactions to situations as well as cognitive judgments of satisfaction (Diener et al., 2001).

Following components of subjective well-being are considered in the present research:

- i. ***Life Satisfaction:*** Life satisfaction was operationally defined through the Satisfaction with Life Scale and is considered to be the self-evaluation of a person's own wellbeing and quality of life centered on their respective criteria. (Diener et al., 1985).
- ii. ***Negative and Positive Affect:*** Negative and positive affect were operationalized through the Scale of Positive and Negative Experience. Positive affect comprises of the degree to which someone experiences pleasurable engagement with the environment, while negative affect is categorized as the inclination to experience states such as sadness, fear/anxiety, guilt, and anger/hostility (Diener et al., 2009).

1.6 Definitions of Key Terms

- I. **Orphan:** An orphan is a child who has lost one or both parents (UNICEF, 2008).
- II. **Positive Psychology Interventions:** Interventions are actions performed to bring about change. Therefore, positive psychology interventions utilize actions to encourage patients to increase their positive emotions by giving less weightage to the negative ones, build strengths and enhance their well-being. The current research makes use of specific positive psychology interventions designed to increase subjective well-being
- III. **Individual Therapy:** The American Psychological Association defines individual therapy as the treatment of psychological problems that is conducted on a one-to-one basis. In the present research individual therapy is defined as the one-on-one sessions between the researcher (psychologist) and orphaned female residing in an orphanage in Karachi designed to increase subjective well-being by using positive psychology interventions.
- IV. **Group Therapy:** Group therapy is a form of psychotherapy that involves one or more therapists working with several people at the same time (Cherry, 2020). In the present research group therapy is defined as the sessions between the researcher (psychologist) and a group of orphaned females residing in an

orphanage in Karachi designed to increase subjective well-being by using positive psychology interventions.

- V. Pre-Recorded Video Therapy:** Video Therapy utilizes video conferencing technology to provide therapeutic interventions and mental health services across large distances in real-time (Houston, 2020). The present research uses the approach of pre-recorded video therapy for group settings. For the present research pre-recorded video therapy is defined as the video sessions that were played in orphanages for a group of orphaned females designed to increase subjective well-being by using positive psychology interventions.

1.7 Structure of the Thesis

The present thesis consists of six chapters.

Chapter one provides an introduction of the research and includes statements of the research problem, purpose and the significance of the study. This chapter also includes the research objectives and questions. This chapter provides a detailed explanation of the topic of research by giving a background of the study and purpose of the research. The first chapter sets the pace for the remaining chapters.

Chapter two elaborates critical literature review highlighting the significant aspects of the present research. The variables defined in the first chapter are explained in detail in this chapter with reference to their development over time.

Chapter three includes the theoretical framework of the research. It comprises of previous theories which have been used to form the theoretical model of the present study and ends with the formulation of the hypotheses.

Chapter four describes the methodology used in the present research. This chapter also discusses the research design used in the current research. It further describes the

research measures and interventions utilized during data collection and analysis. The chapter also discusses the ethical considerations that were taken care of during the research.

Chapter five examines the primary research findings which are further elaborated through tables and graphs explaining the results obtained for each of the hypotheses of the present research.

Chapter six consists of the discussion of the results which consist of supporting evidence obtained from chapter five and its conclusion. It also highlights the implications of the research along with potential limitations and recommendations for the future.

1.8 Summary

The first chapter provides an overview of the present research. The chapter includes the research objectives, research questions and significance of the research along with operational definitions of the key variables. The concept of subjective well-being has been explained in detail with emphasis given to the subjective well-being of institutionalized orphans. The emotional and psychological effects of orphanhood have been highlighted with special reference to the conditions of this group in Pakistan.

CHAPTER 2

LITERATURE REVIEW

Philosophers have debated about the nature of happiness and its attributes for thousands of years, and over these years they have considered it to be an extremely important ingredient for human well-being (Diener, 1984). However, it is only recently that scientists and researchers have agreed and discovered that happiness means different things to different people, and it encompasses different components. “Subjective well-being” is the terminology given by scientists to the numerous types of happiness taken collectively. Although the concept of subjective well-being is relatively new, the roots of this concept can be traced back to the history of happiness (Diener, 1984). In order to understand Subjective well-being different researchers, over the years, developed a variety of scales. The core components of these single and multi-item scales included three major kinds of happiness; high life satisfaction, recurrent positive feelings, and occasional negative feelings (Diener, 1984). Although initially these philosophers and researchers deliberated over the idea of positive feelings and negative affect as being independent modalities, which would mean the presence of one might indicate a complete absence of the other. Diener (1984) pointed out that the prior researchers and their scales were measuring the two over frequencies and the number of times that participants might have felt them, instead of the average of the two, over the span of time. It was through his corrections in their scales that he overcame the criticism and proposed that positive affect and negative affect, do in fact have an impact on one another and are inversely correlated. An individual might feel the presence of both, in different quantities at a time, depending on certain situations, but an increase in one will lead to a decrease in the amount of another.

Even though the major focus in the history of psychology has been mental illness and psychopathology, the quest for happiness and the study of happiness is as old as the history of humans, and has now made its way into the empirical world. The concept has

been most extensively analyzed by philosophers and historians in the past and is now a major topic of interest for researchers. A common view held by people in the past was that the word happiness is synonymous with the word 'luck' or 'fate' which signifies that happiness was bestowed by the divine and controlled by the stars and its pursuit was beyond human control. Happiness was what happened to people and not something they could strive to achieve (McMohan, 2010). A change in the previously held belief regarding happiness happened in the earlier part of the eighteenth century where people started to understand that striving for happiness was a worldly possibility. This shift wasn't an easy one and took centuries to make its way.

In the pursuit of understanding happiness, there are two main theoretical perspectives. A detailed explanation of these approaches is provided below:

2.1 Hedonic Approach to Well-being

Hedonic Well-being is grounded on the narrative that increased pleasure and decreased pain leads to happiness. Philosophers such as Aristippus, Epicurus, Bentham, Locke, and Hobbes adopted this approach and viewed pleasure and pain as indicators of the good and bad life and therefore maximizing one's pleasure is an indicator of being happy and living a good life. These philosophers argued that experiencing maximum pleasure and self-interest, can lead to happiness and the betterment of the society and is the ultimate goal of life. Despite the initial focus of the hedonic approach mostly being about physical pleasures and sensations, a shift was observed where it was disputed that happiness is not just based on bodily pleasures and pain, it was also meant for the pleasure of the mind (Ryan & Deci, 2001). Hedonism is a subjective approach that is, individuals define their own criteria of living a good life (Waterman et al., 2008). Currently, according to Diener (1998), as stated by Ryan and Deci (2001) happiness cannot just be attained through bodily satisfactions and pleasures, another way of achieving it lies in the realm of fulfillment of goals, outcomes and values. Hedonist theories relate wellbeing or happiness with the attainment of one's goals, outcomes and values, as in the expectancy-value approach. It can also be understood easily through the behavioral theory of reward

and punishment. These hedonic theories are still presently treated more implicitly because of the lack of objectification and presence of ambiguity.

2.2 Eudaimonic Approach to Well-being

Eudaimonic Well-being, on the other hand, is seen as being opposed to the hedonic tradition. The concept of eudaimonia was explained by Aristotle, Plato, Socrates, Buddha, Al Ghazali and various other philosophers. The approach centers around the belief that happiness is found in doing things that are worthy and not in satisfying one's impulses. This is an objective approach which suggests that a life worth living is that of excellence and virtue. Virtues of kindness, honesty, justice and courage are central to this approach. (Henderson & Knight, 2012). Plato did not per se describe eudaimonia, however clearly explained that virtues play a principle role in it. Therefore if a person knows that they are about to do something bad or unethical, that goes against their virtues, it will definitely lead to unhappiness. Socrates, similar to Plato described wellbeing in terms of knowledge being the umbrella over the virtues that distinguish good from bad or evil. These virtues become one and are considered as knowledge that is needed to achieve the ultimate good in life, named eudaimonia (Moore, 2022). Aristotle explained eudaimonism as an approach towards achieving optimal level of wellbeing. One must see beyond the basic needs and desires of the body. Subjective-wellbeing can only be achieved from virtues that instill human growth. Hedonist approach as compared to the Eudaimonic approach gives happiness that is momentary, whereas the latter gives a sense of optimal wellbeing and fulfillment (Ryan & Deci, 2001). Happiness achieved through the basic hedonic perspective of satisfying one's impulses doesn't lead to well-being in the longer run. According to the theory, things that might give pleasure for the time being are not always destined to yield human growth, they can also lead to the opposite. It is only when people live by their virtues and their existence is in congruence with their true self, that they reach a state of fulfillment and feel alive (Waterman, 1993). The hedonic and eudaimonic approaches are central to the study of happiness and have occupied a significant portion in literature. A comprehensive account of the various views of

happiness and the development of the concept across time with regards to different eras, philosophers and religions is provided below.

2.3 Ancient Philosophers and Happiness

The roots of happiness can be traced back to the works of Greek, Chinese and Indian philosophers nearly 2,500 years ago with philosophers like, Confucius, Socrates, Aristotle, and Buddha. There are many similarities between the insights of these philosophers and the modern “Science of Happiness.” A summary of their views on happiness is provided below:

2.3.1 Confucius

Confucius, also known as the “Mater Kong” was born in the 550 B.C, which was also the period very well known in Chinese History as the “Spring and Autumn Period”. Confucius was born in Lu, a state in the east of China. He came from a family famously known as the Kongs, who had an eminent role in the politics of the state of Song. Overtime the family lost its influence in politics and a major chunk of their wealth. It was then that Confucius’s great grandfather moved to the state of Lu. The family, through their education in the six arts of rituals, increased their employability and his father was appointed as a district steward but soon after Confucius birth he passed away. Confucius decided to walk on the footsteps of his ancestors and gained a role in the politics of Lu, as a counselor. This achievement did not come with ease, he had to make ties with a family that was politically influential, and it was then that he was given the job of chief counselor. Later, he was appointed as the minister of crime, where he dealt with the matter of law and order. However, soon after he showed great talent in the areas of negotiating a successful deal and diplomatic assignments. Even with the effort he put in, Confucius couldn’t hold his seat and soon left office and went into self-exile.

This era and its happenings had a great influence on Confucius's understanding of life and how it should be lived to the fullest. He was deeply inspired by the Duke of Zhou of the Zhou Dynasty. He considered the duke to be someone who sees the future and has the power to bring the change that is required not just in a single being but in the society, overall. Confucius saw Zhou as a visionary. Picking up on his reign, Confucius was of the thought that he could make the world a better place by setting things right. He further believed that people lacking morality should be ripped off their titles as the elites of the society, instead the "Noble Person" or Chunzi, who portrayed competence and morality are the ones who could bring some change and betterment to the society, having an effect on the lives of many. (Chin, 2020) It was Confucius's perception that anyone can become a Chunzi or a noble person, because becoming a noble person is one of the virtues that leads to true happiness (Setton, 2007). This was also the basis of Confucius's teaching. However, having had a prominent political influence in his own life and profession, he didn't consider integrity and morality to be the only gauging powers to make a person worthy. He believed that one should also have some political ability and be loyal to the rulers, have knowledge and the right skills to portray competence and morality. Even though Confucius had a few followers who built on his theory, they further developed them according to their philosophies as well (Chin, 2020)

Confucius's philosophy was based on humaneness, also known as Ren in his teachings, it was the central aspect of what he wanted to impart in the people of China. Humaneness or Ren was based on the development of morality and one's character for the benefit of the surroundings and expression of one's core human nature. Confucius's philosophies and teaching did not preach about religion or the divine force, instead they were more about the good of the society through old traditions and rituals. He believed that if people were to follow these rituals, they would have a safe ground and a more fulfilling life, it will also benefit the society if they become true and loyal followers of the superiors present. According to Confucius what cultivates a humane society was respect. He did not serve in politics to impose on others, his interest had more to do with the wellbeing of the society and the citizens (Mallam, 2019). Hence, he also described humaneness in political terms as the unwillingness to impose on others, what one would not want imposed on self (Chin, 2020).

Confucius is known for being the first person in Chinese history to introduce teaching as a profession and was in fact the first teacher in China. He wanted to make education as accessible to the normal population as it could be (Chin, 2020). He had associated himself with several professions including being a teacher, philosopher, counselor, editor etc. (Csikszentmihalyi, 2020). Keeping Confucius's core teachings of humaneness in mind, he also elaborated on how one can attain the greatest level of happiness through it (Setton, 2007). The analysis on his teachings and writings on the concept of happiness revealed that it has three major components, ethical pleasure, ethical desire, and a moral innocence in human nature. He believed that life is not just about fulfilling all of one's pleasures and desires, nor was he of the idea that political power can guarantee happiness. Instead, he argued that the greatest amount of happiness can be achieved through the desires and pleasures that give satisfaction and portray care and concern for others. Further he preached that moral innocence, accompanied with power can bring happiness to an individual and is good for the wellbeing of the society as well. A life that is led by ethical pleasure, ethical desire and morality would not just be good for the self but also for the society (Luo, 2019).

He was the earliest person to state that we have the power to transform ourselves and lead morally happy lives. Confucius's view of happiness is based on the principle of "Jen", a feeling of concern for the wellbeing of others. His stance on happiness is that one can live his best life by investing in social relationships and contributing to humanity by serving others.

Modern Confucianism talks about gaining happiness through investing in social relationships, understanding and engaging in society, working hard on gaining a successful career, giving proper opportunities to educate oneself, fulfilling one's responsibilities to others and living a healthy life by all means (Dean, 2016).

2.3.2 Socrates

Socrates was an ancient Greek philosopher whose life had a great impact on Western Philosophy. Although he himself did not have any of his philosophies in writing, but his ways and everything about him, including his personality, character etc. moved a number of people and followers to portray a great deal about his life, his argumentative skills, sense of integrity and self-mastery through compositions. His admirers preserved him in the form of his most liked and used methods, communication and conversation (Kraut, 2020). He has three primary sources to account for his life and his contributions in the western philosophy, namely Plato, Xenophon and Aristophanes (Monoson, 2005). Socrates's life had more impact because of the way he died. The philosopher was sentenced to death by poison in a court of Athens on the charges of corrupting the youth.

Socrates did not propose to impart any knowledge, but was particular about igniting the sense of curiosity amongst people and help them gain answers to questions like what is justice? etc. He was on a quest to engage people in intellectual conversations and show them that they are ignorant and have minimum knowledge of what they talk about so freely. Even though his ways got him in trouble and mostly cultivated negativity in the society as per the rulers of that era, but there were important positive aspects to it as well. His ideas about virtues including knowledge and the concept of "caring for the soul", gained a lot of popularity and he considered these ideas to be of utmost importance to be happy in life (Kraut, 2020). What Socrates brought to the mix was peculiar for the Greek era, the rulers and the populations were narrow minded and held a pessimistic view regarding the existence of humans, especially when it came to the idea of happiness being something that is attainable and in the reach of anyone who strives for it. People of Athens believed that only the fortunate are destined to be happy, whereas if anyone was to think otherwise, they would have to suffer the consequences of a harsh punishment for it (Setton, 2020).

The Greek philosophy was majorly based on metaphysical aspects like the position and shape of the earth and sun etc. Socrates whereas, was set to inquire about the social aspect of it, what makes people happy? Why act morally when being immoral can benefit you more? etc. Questions like these were later called the Socratic Questions. His

intent behind this approach was to instill people with the realization of their ignorance and make them engage in intellectual thinking, pushing them to be critical thinkers, and so he opted for Socratic questioning rather than spoon feeding them with answers (Setton, 2022). Socratic Questioning is also presently famous and used in therapeutic areas of psychology and places where cross examination is required (Kraut, 2020).

Happiness was at the core in the western philosophy and was interlinked to concepts of virtues, justice, and the meaning behind human existence. He believed that happiness cannot be achieved merely through the body, it requires the care for soul. One cannot be happy leading an immoral life and must opt for a moral one instead if happiness is to be attained (Setton, 2022)

In an analysis on the work of Socrates's disciples Setton (2022) described that Socrates, having had no writings, is mostly represented through his followers, one of them being Plato, who wrote volumes of conversations with him. There are three such dialogues presented by Plato that explain Socrates's philosophy on happiness. First of it being Euthydemus, where Plato shares Socrates's explanation of happiness being in two folds, a) happiness is what one desires and is the ultimate goal for every action. He further describes happiness b) as something that cannot be achieved through external entities. It is rather about what we do with those things that gives us happiness. Conclusively it is the matter of wisdom vs. ignorance. A wise person who knows which desires to satisfy and how to use make use of goods is the person who will lead a happy life.

Second philosophy named, symposium is based on a dialogue that took place at a dinner where the guests spoke about Eros, as the God of love and desire and a helper to human race, through the eradication of evil and cultivation of happiness. Socrates however believed that Eros had a dark side to it and could not ever be satisfied or fulfilled, as a god should be so he could never be a complete god. However, the quest of happiness might start with Eros in terms of seeking physical pleasure, but the concept of Eros has to be reconstructed towards the pleasure of the mind and soul in order to gain complete satisfaction.

The third and last dialogue portrayed in Plato's writings is The Republic. The dialogue at hand brings into light Socrates's arguments on justice and how a just person

is happier than an unjust one. He wanted to prove that happiness is related to being virtuous and just and so debates on questions like what happiness is and how is it related to pleasure and morality.

In his statements on describing happiness, he debates that justice is to the soul as health is to the body and both of these are vital to happiness. Justice brings harmony to the soul and health brings harmony to the body. This harmony is the cause of internal happiness and peace. According to Socrates happiness is something that can be attained internally rather than externally. It is only when one chooses to live a life of dignity and virtue, will they feel internal peace, satisfaction, and happiness. Further Socrates adopted the idea that living a virtuous life opens gateways to knowledge and exploration of new realms of truth, belittling every other experience of pleasure in comparison to it, leading to the ultimate pleasure of the soul. In another argument on the relativity of pleasure, Socrates claimed that there are certain pleasures that are not worth categorizing as pleasures, because they come into being by the mere absence of pain. True pleasure can be attained through the soul and is not in physical attributes and worldly things. It is in the broader understanding of the truth and reality.

Socrates's philosophy on happiness and some of his arguments are as concrete as they were all those years ago. He is the first known person in the West to state that happiness is attainable through human effort and is something that everyone desires. He adopted the eudaimonic approach to happiness and stated human flourishing to be the ultimate virtue which can be achieved by setting ignorance aside and embracing knowledge (Klosko, 1987). According to him, happiness was all about choosing the right direction and putting the external things to good use through wisdom. He believed that happiness could be achieved by directing the attention from the body towards the soul and instill its harmony through being just to oneself and others (Setton, 2022). According to Socrates happiness lied in the contemplative (philosophical) life which encouraged the acquisition of knowledge and virtue (Klosko, 1987).

2.3.3 Aristotle

Kenny and Amadio (2021) state in their article that, Aristotle, like Socrates was a Greek philosopher, residing in Athens. He got enrolled in Plato's Academy at the age of seven, He was a student of Plato's and spent around twenty years of his life as a student as well as a teacher. Aristotle is known to have later rejected one of Plato's theories. After Plato's death The Academy was taken over by Plato's nephew, it was then that Aristotle left Athens and did much of his research elsewhere. However later he returned to Athens and built his own institute by the name of Lyceum. It attracted students from all over Greece and was known for its first ever library.

Aristotle was keen about gaining knowledge of every aspect of human nature and its surroundings, he was interested in the areas of metaphysics, microbiology, philosophy, psychology, mathematics, and politics etc. What was found of his work is divided into three categories, practical, productive, and theoretical. The practical work consisted of science pertaining to ethics and politics, science that guides behavior and talks about the capacity of a human being to flourish and the impact of this growth on the individual themselves and the society. Aristotle was known for his theory on virtue, showing a connection amongst between wellbeing and character development. According to Aristotle, the productive sciences included everything that have an end product to it. The product could either be concrete as in architecture and engineering or a little less concrete which could include law, courts, or battles etc. Last on the list of his division of sciences was theoretical sciences, which contains physics, metaphysics, cosmology, mathematics, biology, theology, etc. There is no gain in the latter, the goal of theoretical science is logic and understanding of oneself and the world around us, more than to have an end product. All this concludes the 30 writings present in the final product transferred through his students (Kenny & Amadio, 2021).

Moreover, Kenny and Amadio (2021) state that, Aristotle in his writings on human psychology, regarded the soul to be more than what Plato explained, he explained that a soul is more than something that has been banished from the above and stuck with a body below. It is the basis that provides ground to the organic structure within which it resides. He was he first to state that animals and plants have souls.

Aristotle's approach to understanding ethics was more purpose based, rather than causal. According to the philosopher, life is worth living only because of the purpose it beholds. Adding onto his argument he stated that if the purpose is desirable enough to make every good and action wanted for its sake, it must be amongst the highest of goods, indeed. He stated that achieving this human good can lead to a good life. Aristotle wrote about three major categorizations of the highest goods for the attainment of a good life: philosophical life, a voluntary life and a political life. These ensure the presence of the ethical construct.

The fundamental basis of his philosophy incorporates the question of what is considered to be a happy life for a human being (Reece, 2019). Aristotle enshrines happiness as the central purpose of human life. He built on the theories of Socrates and is considered to be the first philosopher who explained the concept of eudaimonia. He stated that the pathway to happiness was to live a life of inspection and virtue, in accordance with one's inherent nature (Moore, 2021). His writings explain happiness as an action achieved by the soul, he writes that it is something more than an action, because actions can be achieved by animals as well. It is therefore something requiring good human functioning accompanied by virtue. He further goes on to describe virtue as morality and intellect, linking happiness to be a product of more than just bodily pleasure (Kenny & Amdio, 2021).

He stated that happiness is not a destination, and one needs to work on attaining it throughout the course of their life. Happiness according to him consists of all the goods that life has to offer including good social relationships, material goods, knowledge, health, etc.

He made a clear distinction between pleasure and the good life and thus opposed the concept of hedonism as he believed that it made humans the slave of their desires. He did not completely disparage hedonic pleasure but solely focusing on it was something that he opposed (Waterman et al., 2008).

The definitions of happiness provided by these philosophers suggest that happiness, even though an earthly prospect was considered to be not easily attainable by people. It was a prize that could only be won by the virtuous over the course of their entire

lifetime. It was a power that could be realized by very few people. Towards the end of the fourth century BCE their legacy was disputed as it wasn't for the masses who wanted to lead a good life too. It was at this time that the philosophy of Zeno and Epicurus became popular.

2.3.4 Epicurus

Epicurus, a Greek born philosopher, was born in the 3rd century B.C. and raised in Samos, but moved to Athens, where he built a school at a place called Garden (Konstan, 2005). He believed that happiness is an end in itself and the highest good of human living. His theory of happiness was more in support of hedonism however, his idea of hedonism was towards the attainment of long-term pleasure and avoidance of long-term pain (Burton, 2013). He argued that the soul does not live, following a person's demise and there is no punishment after death, as believed by philosophers prior to him. He was the first to change the perception about people enraging gods by their deeds. He believed that these gods were well above us to be bothered by our actions, instead of fearing them one should ascribe towards attaining their level of empowerment and happiness (Serrant, 2020). Epicurus stated that it is the fear of death that causes anxiety in people and builds irrational fears. This fear acts as an obstacle in reaching true happiness and inhibits the sense of pleasure in turn reducing the chances to attain happiness in life. If one has to gain happiness, they must transcend above the fear of the afterlife and enjoy their life. His idea was to minimize mental disturbance and physical pain in order to increase pleasure (Konstan, 2005)

2.3.5 Zeno

Zeno was born in Cyprus, Citium, a city in Greece. Before coming to Athens, he worked as a merchant. On his voyage overseas in the 312 BC., his ship sank, destroying all his work and books, and the philosopher known as the Zeno of Citium landed in

Athens. It is in Athens that he stumbled upon the Socratic philosophy and a few books written by Crates. Fascinated by what he read, he decided to attend certain lectures by Thebes Crates and Stilpon. These encounters had a drastic impact on his way of thinking and his perception of life. Based on his life events and these lectures, he came up with his own philosophy and started teaching at the Stoa Poikile. He labelled the shipwreck as a fruitful event, claiming that his life prior to landing in Athens was quite meaningless and post this incident he had gained focus in life that was missing before he overtook this journey (Mark, 2014). Zeno is credited to be the founder of the Stoic School of philosophy, or commonly named as Stoicism, after the place he taught at. Even though his philosophy has evolved overtime, but the core of Stoic philosophy remains the same that “happiness being in the flow of life”. He explained that in order to achieve this state of happiness, one should opt for achieving peace of mind by living a virtuous life (Holiday, 2022). Zeno, during his time at Athens, while teaching, explained that virtue, instead of pleasure is the only natural good present in the world. Even though greatly influenced by Socrates, fortunately the people of Athens did not disregard Zeno. Instead, they showed great admiration towards his way of living, his impact on the youth and his teachings. His philosophy revolved around the idea of a Universal Reason, also known as Logos. He argued that it was the highest good one can achieve, because living with a purpose can give the ultimate meaning to life (Mark, 2014). The Stoics, initially referred to as the Zenonians, explain Zeno’s philosophy in terms of the connection he portrayed between happiness and virtue. They proclaim that happiness, referred to as telos by Stoics, is not the end goal, people do not regard happiness as a means to gain something, they rather find happiness by living virtuously and naturally. To be happy is to give into what comes naturally (Rist, 1977). Zeno’s philosophy resonated with people as he preached that humans have the ability to control their fate and fortune.

The teachings of Stoicism and Epicureanism gave people a message of hope in the changing social and political dynamics of Ancient Greece as the empire was crippling post the death of Alexander (McMohan 2006).

An important contribution of the philosophers of this era is that it made the pursuit of happiness accessible to people. Happiness was no longer something that the fortunate and virtuous received by fate but was something that every person could strive for.

2.4 Happiness in the Light of Different Religions

2.4.1 Happiness in the Light of Buddhism

Siddhattha Gotama, also known as the Buddha, which translates to “The Awakened One” was born a prince. Since birth he had no shortage of material things, up until the age of 29 years, when he had to face severe sickness. It is then that he came to a realization that nothing is forever and this life is only suffering and death. Gotama sought out to the Samanas (people belonging to a variety of castes living the life of meditation, yoga, starvation and deprivation of all sorts) to reach the end of his cycle of re-birth. He travelled to various cities in search of salvation, learning yoga and meditation but reached to the conclusion these mere states achieved through meditation cannot be the ultimate goal of human realization. He eventually decided to sit under a tree named Bodhi/Wisdom, to reach the answers he inquired. Buddha chose to practice mindfulness, as he remembered it be effective in gaining awareness of the body and its sensations, for as many days as possible. It was in this long and hard time period that he reached to a concept he called nirvana and achieved salvation from his samsara (Mallam, 2019).

The beginning verses of the Dharmapada, the oldest collection of the teachings of Buddha, talk about happiness and suffering which only proves that a major focus of Buddhism is attaining happiness. Gautama Buddha, the founder of Buddhism preached that happiness could only be achieved after one learns about the suffering of the world (The Pursuit of Happiness, 2015). According to Buddhism, one does not have to be a victim of unpleasant feelings and lifelong sufferings to gain happiness and liberation (Graham, 2007), to be truly happy means to accept and embrace the reality of life, including both the sufferings and joys of the world. Buddha explains in his teachings that we are what we think and feel, and so to gain happiness one must free their mind of all the negatives including their fears and should achieve mental peace through mindfulness and awareness (Ricard, 2014).

The path to happiness in Buddhism is through knowledge and practice. Peace of mind is achieved by detaching oneself from the cycle of craving. Central to the preaching

of this religion is the fact that sorrow (dukkha) is a very essential part of life which arises from one's cravings of materialistic and worldly desires. In Buddhism, the treatment for suffering and the way towards happiness is not a simple medicine but it is an ongoing journey which requires extensive practice and proper knowledge. The highest form of peace and happiness in Buddhism is Nirvana and it is achieved by detaching oneself from all worldly cravings. (The Pursuit of Happiness, 2015).

2.4.2 Happiness in the Light of Hinduism

Hinduism is one of the oldest practiced religions of the world and its followers are called Hindus. The religion has its origins from the Indus valley, which is now the northern part of India. The origins of this religion are unclear and they cannot be associated with one person. Hinduism is said to have developed overtime with culture and traditions that people practiced in the past and is now a mix of both old and modern day Hinduism. It is the third most practiced religion, second being Islam and first Christianity. Majorly the people of this religion reside in India also referred to as Hindustan, however this is not the only place of their residence as with the passage of time Hindus have migrated to many countries across the world.

Hinduism teaches its followers to build a connection with god (Brahman) and gain the ultimate reality. Certain aspects of Hinduism coincide with those of Buddhism, especially the fact that Hindus too believe in working on getting salvation from the reincarnation cycle to gain ultimate happiness and peace. They believe in many gods and goddesses, each having a special significance. However, Hinduism is not considered to be a polytheistic religion as many people who follow Hinduism believe that these gods and goddesses are all a manifestation of Brahman.

One of the Hindu legends speaks about an ancient kingdom where both wealthy people and the poor craved for happiness, the wealthy sought out to seek more wealth in order to gain happiness and the less fortunate spent their time pondering over what they could not have. Neither was able to find happiness. However, there lived one person in

the entire kingdom who was happy. When the word got out about this man and a chest that he owned, rumored to have the secrets of happiness and a good life inside it, people from around the kingdom reached out to him. He did not let anyone near the chest except for an innocent boy who asked the man about his happiness and how can one be so. On the innocent question asked by the boy, the man decided to impart the knowledge that one can achieve happiness at every step of life if he were to do seven simple things; being grateful and accepting of oneself, deeming oneself worthy of happiness, eradicating jealousy from within, practicing good treatment for self and others, staying away from crimes and respecting or accepting what others have in their possession, fulfilling one's duties and responsibilities in life and fighting against hatred (Maza, 2017).

Happiness in Hinduism is determined by the basic tenets of Hinduism which include *dharma*, one's duty in accordance with their position in life (caste), *samsara*, which is the rebirth of a person in a specific caste due to their deeds in the previous life, the cycle of reincarnation, third comes the *moksha*, described as the salvation from this cycle and finally *karma*, unlike the popular definition, this karma is related to the right action and upward movement in the reincarnation cycle (Waters, 2021).

Nishpapananda (2010) in his article on "Hinduism, Happiness and a Good Life" argues that happiness, in accordance with the teachings of Hinduism, falls under two categories, the first type comprising of the pleasures and achievements of the world and the second form being related to the connection one has with god. The first category of happiness is the result of what is described in Hinduism as a good life, whereas the second can only be directed towards humans by the will of the god. The writer sheds light on the concept of happiness through a simple question of "what do people want?" in answer to this query he shares four major aims that every believer of Hinduism should have as these are the ingredients of a good life and guarantee true happiness. He explains that two of the goals, *artha* (translated as substance or wealth) and *kama* (pleasure of the mind and body) constitute A Good Life, while *moksha* is the ultimate goal in Hinduism, that leads to an absolute form of happiness earned from the liberation of the sufferings of this world, and *dharma* is the path towards achieving these forms of happiness. Nishpapananda (2010) further goes on to state that dharma, described as the way of living in Hinduism is synonymous to the word virtue. Thus, the religion teaches its followers to live a life of

dharma and fulfill one's responsibilities towards self and others. It describes dharma as the key to finding peace and calm of the mind and soul. Dharma also instills clarity of the mind, where one is able to reflect, understand and embrace the good and bad of life. As a result a person living the life of dharma reaches moksha, the ultimate happiness, as per the belief of Hindus.

2.4.3 Happiness in the Light of Judaism

Judaism is the world's oldest monotheistic religion, going back almost 4,000 years. Devotees of Judaism have faith in one God. Followers of this religion have learnt from the teachings that have been passed down to them from their prophets. Their God imparts to adherents through prophets and rewards great deeds while punishing evil. Majority of Jews believe that their Messiah hasn't yet come — however will one day. Jewish individuals' worship in synagogues and are guided in matters of religion by rabbis. The six-pointed Star of David is the image of Judaism. Today, there are around 14 million Jews around the world. The greater part of them lives in the United States of America and Israel. Customarily, an individual is viewed as Jewish in the event that their mother is Jewish. The Jewish sacred text is called the Tanakh or the "Hebrew Bible." The Torah — the initial five books of the Tanakh — frames regulations for Jews to follow. This book highlights the origin of the religion. According to Judaism, God originally uncovered himself to a Hebrew man named Abraham, who became known as the pioneer behind Judaism. Jews accept that God made a unique pledge with Abraham and that he and his relatives were picked individuals who will make an incredible nation of followers. Abraham's child Isaac, and his grandson Jacob, additionally became focal figures in Jewish history and carried the legacy of Abraham forward. Jacob took the name Israel, and his kids and their descendants in the future became known as Israelites. Over 1,000 years after Abraham, the prophet Moses drove the Israelites out of Egypt in the wake of being subjugated for many years (History, 2018).

There are several sects in Judaism, and these include: Orthodox Judaism (known for their severe recognition of conventional Jewish regulation and customs), Reform

Judaism (viewed as a liberal class of the religion that values moral practices over severe recognition of Jewish regulations. Adherents advance moderate thoughts and transformation. The majority of the Jews living in the United States follow Reform Judaic practices), Conservative Judaism (it is said to be in the middle of orthodox Judaism and reform Judaism. The followers of this sect honor the customs of Judaism while taking into consideration some modernization), Reconstructionist Judaism (this faction accepts that Judaism as a religion is continually developing and advancing and therefore the followers of this sect constantly evolve their ways of living) and Humanistic Judaism (this sect observe Jewish history and culture without an accentuation on God).

Judaism lays a lot of emphasis on leading a happy life and outlines that happiness is essential to live a good life. There are various terms in Jewish literature that highlight the different types of happiness and these include Simcha, Osher, Orah, Gila, Rina, etc. Being happy and choosing happiness is one of the 613 commandments (mitzvot) of Judaism (Hoffman, 2018).

"You shall be happy with all the goodness that Hashem, your God, has given you and your household..." (Deuteronomy 26:11).

A rabbinic text that reveals insight into this mitzvah is Pirkei Avot (4:1) which inquires: "Who is a well-off individual?" And then replies: "He who celebrates with his part." Thus, a technique to lead a happy life is to be contented with you have and have a heart filled with gratitude. One is encouraged to maximize positives and minimize the negative and focus on what one has rather than getting upset over what one doesn't have. Another way to obtain happiness is to follow the path of God. The Jews believe that their good actions not only benefit themselves but also makes the world around them a better place. Following the path of the Lord will always bring happiness, if not in this world, then in the hereafter.

Happiness can also be attained by understanding how God operates the Universe. Everything that happens to an individual happens because of God's will and trusting the plan of the Lord brings happiness. Since God is great, all that God does is great and for our advantage. In this manner, one shouldn't be stressed out while negative or bad things

happen rather, one should be content and at peace knowing that there must be some advantage in the misery, maybe a lesson or something even better in the future (Hoffman, 2018).

According to the teachings of Judaism, an individual owes to other people in his surroundings to be happy and to work on his happiness. Joy can be irresistible and infectious and one's happiness can be passed on to others. When an individual is cheerful, it can make others around them cheerful. It is encouraged that people associate themselves with those who are happy, have a smile over their faces and have contentment in their hearts. A sad and miserable individual is not only upset himself, but also affects the moods of the people around him. The followers of Judaism are encouraged to stay happy as their sadness can make others feel negatively towards their religion as each individual is a representative. Talks about happiness, controlling negative emotion and living good and fulfilling lives are common topics discussed by rabbis. Happiness is a lifelong journey, and it is a commitment that one needs to make on a daily basis. By studying the Torah in detail, the rabbis have shared that four character traits are essential to live a good and happy life and these include; constantly feeling happy, appropriate silence, humility and controlling one's desires (Lipis, 2020).

2.4.4 Happiness in the Light of Zoroastrianism

Zoroastrianism is the oldest monotheistic religion dating back to 4000 years. It was the state religion of three Persian administrations, until the Muslim triumph of Persia in the seventh century A.D. Zoroastrian displaced people, called Parsis, escaped the Muslim rule in Iran and migrated mostly to India. Zoroastrianism presently has an expected 100,000 to 200,000 followers around the world and is practiced today as a minority religion in parts of India and Iran. The prophet Zoroaster (Zarathrustra in ancient Persian) is viewed as the pioneer behind Zoroastrianism. The majority of what is known about Zoroaster comes from the Avesta — an assortment of Zoroastrian sacred writings. It's still unclear and debated when Zoroaster might have lived though a few researchers accept that he was a contemporary of Cyrus the Great, who was the king of the Persian

Empire in the 6th century B.C., however most findings and archeological evidence suggest a previous date somewhere between 1500 and 1200 B.C. (Hayrapetyants, 2022).

Zoroastrianism developed as a reaction to the philosophical ideologies of the time. The core belief is that the world and all that embraces our whole presence has been made by the good and evil spirits which are equal in might and always in conflict with each other (in the Zoroastrian formality they are referenced as being twins). The good principle is represented by the chief god Ahura Mazdā, who is the maintainer of peace, order and harmony in the world. Ahura Mazdā's enemy or opponent is the Evil Spirit, Angra Manyu or Ahriman, who is responsible for all the bad in the world and controls devils and other monstrous elements. The battle between the good and the bad is constant in this world and only humans are capable of tipping the scale in favor of good by following the path of the righteous and utilizing the teachings of the religion. The most fundamental belief of Zoroastrianism is the dualistic concept of the world which is termed as ethical dualism and is described as an opposition between the Good and Evil (Hintze, 2019).

As per Zarathushtra, the world is a landmark between the powers of good and evil and in the end the good always triumphs the evil and therefore the mission of an individual's life is to do good and to behave in such a way that this extreme triumph is accomplished. He encouraged his followers to carry on with a full and valuable life in this world, to see the value in everything that is great and lovely in creation, not exclusively to accomplish something useful and stop from evil yet additionally to battle evil, and to satisfy others. He guaranteed his devotees that the strength of God would be given to the individuals who battled evil and focused on good. He believed that everlasting happiness came from making others happy and doing good deeds (ZAMWI, 2022).

2.4.5 Happiness in the Light of Taoism

Taoism (otherwise called Daoism) is a Chinese way of thinking developed by Lao Tzu (500 BCE). This philosophy started from the folk religion of individuals in the rural areas of China and turned into the official religion of the country under the Tang Dynasty.

Taoism is hence both a way of thinking and a religion. Taoism had a great impact during the Tang Dynasty (618-907 CE) and the then ruler Xuanzong (ruled 712-756 CE) declared it a state religion, commanding that all individuals keep Taoist works in their homes. It became undesirable as the Tang Dynasty declined and was replaced by Confucianism and Buddhism however the religion is still practiced and followed all through China and in different nations today.

The way to live as per Taoism is to be in a state of flow and to not be resistant. The method of the Tao is as per nature while resistance from the Tao is unnatural and causes grinding. The most effective way for an individual to live, as indicated by Taoism, is to submit to anything that life brings and be adaptable. Any person who is able to adapt to the changes in life and shows flexibility will be blissful; on the other hand, an individual that opposes the progressions of everyday life and is resistant in adapting that individual will be despondent. One's definitive objective is to live in harmony with the method of the Tao and perceive that all that occurs in life is to be acknowledged and is the working of a greater power which ties everything and travels through all things.

The standards of Taoism influenced Chinese culture extraordinarily in light of the fact that it came from individuals themselves and was a characteristic articulation of the way the Chinese figured out the universe. The idea of the significance of a harmonious existence of balance fit well with the equally popular philosophy of Confucianism (likewise local to China). Taoism and Confucianism were similar in their belief in the innate goodness of individuals yet contrasted in their ways of bringing the goodness to surface and enabling individuals to lead their lives in better and unselfish, ways (Mark, 2016).

Taoism trains an individual to flow with life. Throughout the long-term Taoism has become numerous things to many individuals. Many varieties in Taoist practice exist. A portion of these practices are philosophical, and others are religious. Taoism does not restrict itself to a strict definition or way of life as that would limit the potential of an individual. Every person is a mix of numerous bits of insight. The truth taught in Taoism is to embrace life in actions that support you as a person.

Taoist sages Lao-tzu and Chuang-tzu taught that running after fame and distinction and seeking excessive wealth brought human destruction and was the cause of sadness and anxiety. As per Lao-tzu the best of misfortunes comes from not knowing satisfaction and the greatest of all faults is the constant desire of wanting more. He contended that the nature of humankind, in fact all living creatures, was to live in a straightforward and plain manner, and be satisfied with only that which is necessary for basic development and survival. A desire for more than that is needed is the root cause of all problems and misfortunes. A sage, as per Taoism, is liberated from the desire for more, satisfaction and expectation. From Lao-tzu's point of view, wisdom isn't the result of moral development, it is essentially a characteristic of anybody who lives as per his legitimate nature by being straightforward and spontaneous. Estrangement from Tao is viewed as the underlying factor of all problems and misfortunes.

As time progressed the definition of simplicity in Taoism also changed. Initially simplicity of the mind was also synonymous for simplicity of lifestyle, but with the passage of time and frequent developments in the world with regards to technological advancement the two concepts are treated differently. The sages encourage that human beings, like animals should live simple lives and be satisfied with minimum. In their works, the Taoist sages have stressed upon the hurtfulness of materialism as it can devastate individuals deeply and intensely. The people who are contented live happier lives according to Taoism and a satisfied individual will always lead a blissful life (Yu-Hsi, 2018).

2.4.6 Happiness in the Light of Jainism

Jainism is quite possibly one of the oldest religions on the planet. The name comes from jiva (soul or life force). The basic belief of the followers of this religion is that all living things have an undying soul which has consistently and will constantly exist and this spirit might be freed from enduring pain by sticking to the Jain principles.

Jainism is believed to have originated in the North of India and spread from that point towards the south, yet the way in which it started is still unclear. Its pioneer is frequently, distinguished as the sage Vardhamana (also called Mahavira, 599-527 BCE), yet he is just the 24th tirthankara of Jainism. Similar to the Hindu belief that the Vedas have consistently existed, and the knowledge passed down to individuals who put it in paper the Jains believe that their statutes are everlasting and have existed since the beginning of times. The teachings were passed down by 23 sages throughout the years, to at last be laid out by Mahavira in its current structure.

Jainism is a nontheistic religion in that it doesn't advocate a faith in a maker god yet in higher creatures (devas), which are mortal, and in the idea of karma guiding one's current life and future manifestations; the devas have no control over an individual, in any case, and are not looked for direction or help with liberating one's self from karmic subjugation. In Jainism, it ultimately depends on every person to achieve salvation - characterized as delivery from the pattern of resurrection and demise (samsara) - by sticking to a severe profound and moral code of conduct. This code depends on the Five Vows verbalized in the Tattvartha Sutra: Ahimsa (non-violence), Satya (speaking the truth), Asteya (non-stealing), Brahmacharya (chastity or faithfulness to a spouse) and Aparigraha (non-attachment).

These five vows enable an individual to reach true enlightenment. Any individual who follows these vows and sticks to this discipline, will get away from the pattern of samsara and accomplish freedom. Whenever one has achieved this, one turns into a tirthankara, a "ford builder" (one who fabricates a passage or scaffolds over a stream) who can tell others the best way to safely cross the ebbs and flows of life by shedding want, liberating one's self from obliviousness, and declining the enticements of the world. In Jainism, suffering is brought about by obliviousness of the real nature of the world, and freedom is accomplished through spiritual awakening and afterward living the reality one has understood (Mark, 2020).

There are two major sects in Jainism, the Digambara ("sky-clad") and the Svetambara ("white-clad") and their beliefs vary significantly. The Digambara are more standard, reject the definitive Svetambara group of sacred text, accept that no one but men

can achieve freedom and that ladies cannot reach true enlightenment and freedom until they are embodied as a male. Their priests go exposed, dismissing even the requirement for dress with regards to the practice that Mahavira and his initial 11 pupils didn't claim anything and didn't wear anything. The Svetambara on the other hand dress themselves in white and perceive that women can accomplish freedom as well as men. The spiritual objective of Jainism is to become freed from the unending pattern of resurrection and to accomplish an infinitely wise state called moksha. This can be accomplished by carrying on with a peaceful life, or ahimsa, with as minimal adverse consequence on other life structures as could be expected (Starr, 2021).

According to the teachings of Jainism one can experience genuine satisfaction and happiness only by introspecting. An individual needs to see inside and know their true self for true joy and happiness lies inside. The spirit is a storehouse of timeless euphoria, brimming with never-ending satisfaction. Thusly, those, in quest of joy need to turn their endeavors towards their soul as those who search for satisfaction somewhere else, won't ever find it. Genuine satisfaction involves insight and can be achieved only by being a thoughtful person and by cutting oneself from worldly desires. Since the spirit is loaded with joy, insight of the spirit is the experience of bliss. An individual should not look for joy and happiness in the outside world. Happiness should not be searched for as it is the quality of the soul, and the spirit is itself made of this joy and is only joy. Humans are not supposed to torture themselves to find joy as joy is in us and there is no difficulty in finding it. If a thing makes an individual anxious then it is not a source of happiness. Outwardly pleasures will never lead to true happiness and their pursuit will only cause sadness and frustration. An absence of desire and turning towards the soul is what makes an individual happy (Bharill, 2022).

2.4.7 Happiness in the Light of Christianity

Christianity as a religion developed around 2000 years ago (1st Century CE) in Judea (present day Israel) with Jesus Christ (the Anointed One of the God) and his faithful group of disciples. Christianity is by far the most practiced religion around the world,

covering around 2 billion of the total population. The major divisions of Christianity include the Roman Catholics, Protestants and the Eastern Orthodox. People who oblige to this religion, consider the church as their agent from Jesus (Stefon, 2022). According to the teachings of this religion the good life is a life that is spent following the Path of God and by loving Him and others.

“Happy are the people whose God is the LORD.” (Psalm 144:15)

Happiness in Christianity comes from following the Path of the Lord and Christ who preach care and concern for fellow human beings. Happiness is not just a human emotion but an established confidence in the Lord and His love for His people. Happiness or the ideal life doesn't come from big achievements but comes through hard work, faith, and working for the good of others (Merwe & Johannes, 2015). With the division in certain traditions and faith amongst the Christians overtime the sects expressed contradiction with regard to happiness and whether one should embrace the joy in life or to restrict happiness as something to be felt in the afterlife. An analysis of these beliefs led to a conclusion that Christianity does not however limit happiness to earthly acts, it also talks about the ultimate happiness of meeting the divine. According to this religion, happiness consists of three major attributes; pleasure in the worldly acts, morality and transcendent happiness. Christianity focuses on a holistic concept of happiness (Schori, 2014).

Lee (2020) in his article on Christianity and Happiness: A Perspective of Higher Education writes that in all the testaments present, the mention of the word happiness and how to achieve it can be easily found. Although over the years the essence of it has changed. For example, according to the old Israeli tradition, happiness is regarded as more of an earthly achievement. Whereas the other testaments either relate happiness with gaining wisdom and knowledge or with keeping oneself pure of all sins by staying afar from the wicked of this world and walking on the path that is good.

He further goes on to say that happiness according to Christianity is a similar concept as explained by the eudaemonic perspective. It has to do with the acts of good that help bring success and human flourishing. Neither can happiness, nor doing good be separated from pleasure. Which means that acts of goodness with self and others, result

in one experiencing happiness and pleasure all together. The more recent testaments talk about happiness as being the end product of a very important virtue i.e., the virtue of love. This love is defined by different researchers, with regard to the modern testament, as the love that stems from the obedience of the higher power and is lacking selfishness and self-pleasure. Happiness, being an important tenant of Christianity, is not just a matter of learning what the meaning of life is, it has a deeper role to play. One can achieve happiness through comprehending the God, loving him and in whole heartedly obeying him. (Lee, 2020).

The true understanding of happiness in Christianity lies in the teachings of Jesus. The Christ, through the testament of God, explains that what we experience in the name of happiness in the world is a mere reflection of what it actually is. One can only imagine the happiness that will be felt in the heavens and in the presence of God Almighty himself. It will be perfect and wholesome in every way. Hence, if a Christian wants to achieve what is called true happiness, they must not limit their desires to the world and aim for goods higher than the earthly benefits. Christianity explains that if a person bounds themselves to enjoying in the world and seeking earthly desires, they end up being self-centered and are ignorant of the needs of others. This part of the scripture is driven from the journey of Adam and Eve, having to leave their place in heaven to move to earth as a result of which losing all happiness, and later being allowed back after repenting and restoring the sense of happiness again (Zowliniski, 2016).

Zowlinski (2016), in his article, *The Christian Understanding of Happiness*, further explains happiness, as mentioned in the Holy book of Christians (Bible), as something that is achieved only when one appreciates what they presently have and are thankful to God for all the goods that they have been bestowed with. When one opts for this way of living, it provides them with humility and gives little leverage to worldly disasters and sorrows to take the happiness away.

2.4.8 Happiness in the Light of Islam

Islam is an Abrahamic Monotheistic religion followed by Muslims around the world. It is the fastest growing religion, and its followers comprise of 25% of the World's population. The word Islam means total submission to the will of the Almighty. The key faith of A Muslim is believing in the oneness of God and believing that Prophet Muhammad (pbuh) is the last of prophets and that there will be no other prophet after him. Muslims refer to their God by the name of Allah and follow the Holy Book of Quran which they believe was revealed to the last messenger of Allah, the Prophet Muhammad (pbuh). The Prophet (pbuh) started preaching Islam and its guidelines in Mecca in the 613 AD and later migrated to Madinah in 622 AD, to do the same, with a few of his followers. In later years, he (pbuh) with his companions, moved towards conquering Mecca, eradicating ignorance and teaching Islam in the Arab states. The religion Islam consists of 5 core pillars namely, Shahdah (faith in the oneness of God), Salat (Prayers), Sawm (the act of fasting), Hajj and Zakat (Giving to the needy) (History, 2018).

Central to the teachings of Islam is the concept of living life in accordance with the teachings of Allah and His messenger. A life lived practicing Islam is the key to happiness.

“Therefore, remember Me (God) and I will remember you, and be grateful to Me (for My countless favors on you) and never be ungrateful to Me.” (Quran 2:152)

Several of the Islamic scholars agree on the fact that yearning for happiness comes naturally, everyone desires it and acts in different ways to attain it. However, the key notion here is how one gets to experience it. There have been debates over the years about virtues being the sole pathway to happiness, however it can be clearly stated that the religion Islam also embraces earthly desires, wealth and possessions in the shadow of the virtues, as a means to happiness. Although this happiness is not everlasting like the one in the hereafter/ paradise, as promised by the God Almighty and His Prophet (pbuh). Therefore if a Muslim seeks ‘*sa,aadah*’, as referred to the permanent state of happiness in the after-life, in the Quran, they must engage in the act of giving. It is the act of giving to others and helping them, that showers one with the divine giving (referred to as ‘*ata*’,

in the Holy Quran) by the God himself. As a result of this uninterrupted '*ata*' from the Almighty one experiences immense happiness in this world and in the hereafter (Mohamed. 2019).

In Islam happiness comes through practicing moral behavior which is inspired by strong faith. The key to good life is to follow the teachings of the last Prophet (pbuh) and The Holy Quran. The guidelines provided by Islam helps us seek happiness in this world and the hereafter. However, it is worth mentioning that according to Islam, complete and everlasting happiness, tranquility and peace can only exist in Paradise. The Quran and the life of the last Prophet (pbuh) teaches one to achieve happiness both for body and soul and focuses on building of a Character that is ideal both in this world and in the eternal Hereafter (Ahmad, 2019). The Holy Quran speaks about virtues that would make one happy and content in the present life and in life after death. These guidelines presented in the Holy Book include, having faith in the Almighty, being kind to others, utilizing one's time to do good, being contented being grateful for what one has and fighting ignorance with knowledge and wisdom (The Muslim Vibe, 2020).

In light of the religions discussed above it can be concluded that happiness is associated with leading the good life. It can be attained by helping to relieve the suffering of others and being close to God by working on one's soul. Most religions focus on living a simple life, free from materialistic desires and in the service of others. Happiness in the hereafter and happiness beyond worldly desires and gains is of utmost importance.

2.5 The Renaissance and Modern Philosophers on Happiness

The term Renaissance was used to describe the changing environment of the European Society between the 14th and 17th Centuries. The Renaissance was seen as a bridge between the dark ages and the modern ages and marked many changes in art, architecture, literature, science and philosophy. Some of the greatest thinkers, authors, statesmen, scientists and artists in human history thrived during this era. It was a time when new ideas began to gain wide acceptance and a renewed interest

in human beings was developed. The Renaissance also resulted in a shift in people's way of thinking. It was at this time that many individuals started to think about leading happier and fulfilling lives, breaking away from restrictions imposed by religion and society and striving to achieve their own happiness. This period in history also paved way for modern philosophers as the course of happiness and attaining happiness changed during this period. Some work of these philosophers and their ideas of happiness is shared below:

2.5.1 John Locke (1632-1704)

John Locke, a famous English philosopher and a political theorist was born on the 29th of August, 1632 in England. He laid the grounds for modern empiricism and liberalism and is known to have coined the term "The pursuit of Happiness". He also paved the way for modern science through his thinking and was responsible for the European Enlightenment era. Locke took on higher studies at Oxford but found the syllabus to be very dull. His criticism was on the lack of focus on the emerging knowledge about the natural sciences that has surfaced in the teachings of the modern philosophers. Despite it all, Locke showed interest and studied them out of the university's curriculum (Rogers, 2022).

As stated by Rogers (2022), Locke was widely politically influenced. One of his major contributions to politics was *Two Tracts on Government*, which was published in 1667. However, his political thinking was overlapped by his religious beliefs, having an impact on his writings. He was appointed as a Senior Censor at a Church, where his job was to teach ungraduate students. It was there that his work on the Law of Nature surfaced. He strongly believed and preached about the moral conduct of a human being (differentiating right from wrong) which constituted the law of human nature and his philosophy on knowledge being gained through experience rather than being innate. In his work on the "*Essay Concerning Human Understanding*" he argued that ideas like God and religion cannot be present in an individual at the time of birth and these are not innate as they are too complex to be present at birth. Instead, one learns about religion and God over time

with consciousness and associations. He explained that a newborn's mind is a blank state or what he called as *'Tabula Rasa'*.

He largely based his idea of happiness on the concepts of Greek philosophers, Epicurus and Aristotle. In his famous work on the "*Essay Concerning Human Understanding*" he describes happiness, with respect to pain and pleasure. Even though the idea of happiness itself is not innate, he believed that the quest for it is natural and innate in individuals and is planted by God and individuals must pursue what makes them happy. He made a clear distinction between "true pleasures and "false pleasures", true pleasures being everlasting and good for the mind and body, whereas the latter being focused on instant gratifications, resulting in pain and corruption of mind and body. He emphasized that one must learn to distinguish between them, as "false pleasures" can be more appealing but they produce long-term pain. According to his philosophy, true pleasures culminate real happiness, whereas false ones lead to imaginary happiness. (The Pursuit of Happiness, 2015).

In the article "Pursuit of Happiness" (2015), the authors write that John Locke made an interesting analysis on the pursuit of happiness, he claimed that it is the foundation that differentiates human being from animals. Animals are the slaves of basic desires and are happy by performing the acts of eating and sleeping whereas we humans want more from life. This never ending quest to gain more is named 'uneasiness of desire' and plays the key role in making us achieve more. It is also the driving force for human beings in becoming liberal. He said that happiness and human liberty are correlated, it is happiness that enables our mind to think clearly and reason better, which leads to long term benefits in life.

The article further goes on to say that although the philosopher in question explained what happiness was in depth, he did not provide a clear direction on how to get it. Instead, he claimed that happiness is subjective to everyone. Some people might enjoy and find pleasure in certain acts while others choose a different set of activities to gain pleasure. However, John Locke did indicate that the prescription to attaining true happiness would have been easy if it were just about this world, but if there is an afterlife and men would live on after death, it would change how we perceive happiness. What one might desire for in this world to gain happiness might impact their happiness in the

afterlife and therefore one might make a choice to prioritize getting everlasting happiness instead of short-term happiness. He questioned the hedonic pleasures of the world and referred to them as false pleasures and emphasized to focus on everlasting pleasures. Locke explained that one must abstain from all immoral acts that could be avenged in the afterlife and turn our everlasting happiness into misery. Instead, it is wise to indulge in good deeds and live the life of virtue. He also explained happiness with respect to politics. According to his philosophy it is the government's job to let people be free to achieve their happiness in accordance with their desire. He talked about the liberty that one needs in order to be happy and the role of the government in enabling people instead of providing them with a standard path towards happiness. Further he explained that even though it is in every one's right to gain happiness, no person should interfere with the freedom of another while trying to attain their happiness and desires (The Pursuit of Happiness, 2015).

2.5.2 William James (1842-1910)

He was a leading philosopher and psychologist and together with Charles Sanders Pierce founded the school of Pragmatism, (The Pursuit of Happiness, 2012). William James is credited to be the Father of American Psychology and is also the founder of Structuralism. James's family was largely influenced by religion, he put effort in studying art from a religious painter in the beginning but soon gave into his desire to study science. Later, having built interest in courses like anatomy, he went to study medicine at the Harvard Medical School. After completing his term, with a fragile health, he soon opted for studying more courses with Herman Von Helmholtz, a renowned physiologist and physicist, Rudolf Virchow, a pathologist and Claude Bernard, one of the earliest experimentalist of the 19th century. It was during this time period that he developed an interest in philosophy and psychology and started acquiring knowledge about the two disciplines (Kallen,2022)

Kallen (2022) in her article, states that James was appointed as a professor for physiology at Harvard School, but shifted to teaching psychology soon after. He was the

first to establish an experimental laboratory in the United States of America. James is credited to have written the most conclusive and innovative piece of writing in psychology at that time titled, 'Principles of Psychology'. For the first time in history, someone had combined the psychological concepts with the biological terminologies and philosophy, making mental functions and the capacity to think as a means required for living. He discussed in depth on topics like human will, emotions, A child's perception and stream of thoughts. In his lab he used the method of introspection to do research, where people were to examine themselves, what they discover inside their minds and report it verbally to him (Goodman, 2000) After finishing two volumes of the book that proved to be monumental in the history of professional psychology, he seemed to be done with the field of experimental psychology. James redirected himself from looking for conclusions and answers in the name of experimentation to just observing and reflecting in life (Kallen, 2022). Even though he did not pursue psychology for long, he did produce worthy experimental psychologists like Thorndike (Goodman, 2000).

Throughout his childhood and adult life James was strongly inclined towards religion due to his upbringing and eventually changed the course of his career and moved on to pursuing his interest in religion. He later resumed his career in philosophy, which is when his famous work on pragmatism came out (Kallen, 2022). Even though, William James did not use the word happiness much in his writings and explanations, his philosophy of happiness can be understood through his work. He too equates happiness with finding meaning in life and emphasizes on living authentically According to James, if one runs after happiness, it will only move farther, instead what one needs to do is live their lives proactively and find meaning in order to gain happiness. He stated that when one lives their life thinking that it has meaning and it is worth living, the said statement eventually comes true and happiness is achieved (The Pursuit of Happiness, 2015)

He believed that happiness can be achieved by orienting oneself to a greater and higher purpose. His famous saying, "Believe that life is worth living, and your very belief will help create the fact" also expresses his stance that happiness can be achieved by changing one's attitude and by focusing on one's purpose in life (The Pursuit of Happiness, 2015).

2.5.3 Viktor Frankl (1905-1997)

Viktor Emil Frankl was an Austrian psychiatrist, neurologist and a holocaust survivor. He is well known for introducing a new psychological approach to therapy, logotherapy, which soon became the third school of psychotherapy in Vienna, after Sigmund Freud's Psychoanalysis being the first and Alfred Adler's Individual Therapy being the second school. Logotherapy is based on the theory that the primary motivation of an individual's life is to find its meaning as it is this meaning that acts as his driving force and so in order to deal with a problem, the chief goal of psychotherapy should be to find the true purpose of one's life. Logotherapy developed as a response to the hardships faced by Victor Frankl during the Nazi reign.

Frankl was born in Vienna and from an early age showed great interest in the subject of psychology, he studied it in school and took up a course on it even in college. Being deeply inspired by Freud in his teenage years, he communicated with him through letters. At the time, when he was enrolled in the Vienna Medical School, he sought to read about Adler and his theories of individual psychology and was inclined towards the topics of suicide and depression. He has a fair amount of contribution in decreasing the rate of teen suicide through his youth counselling setups in Vienna. Soon he started his own private practice, which was shut down by the Nazi's. The conditions around him started to deteriorate and he was sent to a concentration camp with his family. Amongst all his family, Victor was the only one who survived the brutality of the Nazis. It was during his times in the concentration camp and the events following it that Frankl developed his theory on logotherapy. Astonished by his observations in the concentration camps, he noticed that the inmates that had a better chance for survival were those who held on to some hope and had meaning in life (Bauer, 2019). He believed that one's spiritual self is not affected by the physical self, and so in these hard times, hurt and pain to the physical being can be ignored and less detrimental if one learns to escape through their spiritual self. He used the technique of channeling positive thoughts, emotions, and images as a means for escape with the inmates, decreasing the rate of suicide within the concentration camp. After being liberated from imprisonment, he developed a more existential thinking and approach to his work, one example for which is logotherapy (Good Therapy, 2015)

Good Therapy's editors in their article on Victor Frankl write that his book titled the "Man's Search for Meaning" has brought on groundbreaking developments in the field of psychology. Based on his experience and observations in the concentration camp, he explains the power, one's purpose in life can have. He states that to gain stability after an intense trauma or incident, if one develops a purpose in life, they can move past the animosity, resentment and apathy caused by it. His approach with trauma survivors was to make them imagine their closed ones that have departed from this world and how they would want to perceive the survivor. He states that in order to overcome a trauma, it is necessary to indulge in creative ways of finding meaning to life.

Frankl urges on finding meaning in life rather than focusing on happiness. According to him in today's culture, and even for centuries that have passed, people have comparatively been more concerned with becoming happy, however in the pursuit to happiness, one ends up living a superficial and selfish life. In order to find true satisfaction it is important that an individual increases resilience, self-reliance, overall health and wellbeing and it is crucial that one pursues meaning and purpose in their life. A recent research on the comparison between a meaningful life and a happy life exhibits the importance of having lived a life of purpose with less joy over living a life of superficial happiness (Mackay, 2013). Victor Frankl believed that "Happiness cannot be pursued, it must ensue." He believed that one can be truly happy by finding the purpose of their life. He opposed the concept of hedonistic happiness as it distracts an individual from finding out his/her purpose in life. Drawing on his experience and life, he stated that happiness and meaning in life came from three sources purposeful work, love, and courage in the face of difficulty. (Papova, 2013). Frankl has placed a great amount of significance on the matter of finding purpose in life. He states that one should still pursue finding meaning in life even if it's at the expense of one's happiness. People who have a vision of their life and seek their purpose tend to see the bigger picture and view the world as more than just themselves. In his view, happiness without the involvement of others is neither permanent nor of any worth (Faena, 2020).

2.6 Connection between Earlier Philosophers and the Modern Science of Happiness

There are many similarities between the works of the above-mentioned philosophers and the psychological science of happiness. The concept of happiness has evolved with time. It was initially considered as unattainable by many. The work of ancient philosophers like Confucius, Socrates (Klosko, 1987) and Aristotle (Moore, 2021) made the idea of happiness accessible to individuals. They believed that happiness can be achieved by moral goodness and a life lived well. The views of these individuals followed the eudaimonic approach. While the views of these philosophers made people understand that happiness can be controlled and worked on, their philosophy wasn't for the masses as this happiness could only be attained by few individuals.

The work of Epicurus (Burton, 2013) and Zeno (McMohan, 2006) made the idea of happiness more accessible to individuals as their views followed the hedonistic approach. The biggest contribution of earlier philosophers was that they made people believe that they could lead fulfilling lives and take charge of their happiness. The modern science of happiness focuses on the same belief that individuals can control their happiness and follow certain guidelines to live more fulfilling lives.

The Renaissance also paved way for making the pursuit of happiness a foremost goal for individuals. Philosophers at this time followed both the hedonistic and eudaimonic approaches of well-being and focused on long term hedonism more than short-term or impulsive hedonism (The Pursuit of Happiness, 2015).

In conclusion it can be said that there are many similarities between the works of the earlier philosophers and the psychological science of happiness. Philosophy is credited to be the origin of most scientific disciplines and psychology is one of them. The field of positive psychology is instrumental in utilizing earlier philosophical literature and using it to help individuals in addressing modern day problems. The field combines both the hedonic and eudaimonic approaches to enable individuals to live happier and more satisfying lives.

2.7 The Development of Positive Psychology and an Increased Interest in the Field of Happiness

The formal beginning of positive psychology can be traced back to Seligman's 1998 Presidential Address to the American Psychological Association (Seligman, 1999). He resolved to use his presidency to initiate a shift in psychology's focus toward a more positive psychology (Seligman, 1999). In the years that followed since Seligman's presidential address positive psychology has emerged as a major force in the current practice of psychology. Today, more and more people seek knowledge and advice on how they can unlock their true potential, live fulfilled and happier lives.

While psychologists have been studying happiness for decades, the field of positive psychology is relatively new. The work of humanists such as Rogers, Fromm and Maslow on happiness laid the ground work for positive psychology (THNKR, 2012).

A major area of research in positive psychology is centered around what is happiness? How can it be defined? And how can one achieve it to lead a better life? The work of Diener is very significant in this area. Also known as "Dr. Happiness", Diener is famous for his research on happiness. To him, happiness is not a destination, it is a process. He believed that it is better to achieve happiness sooner in life than later, as it would create a more advantageous life.

2.8 The Contribution of Psychologists to the Field of Happiness

Happiness is often an exclusive experience. Individuals will often take extraordinary measures for a brief moment of satisfaction and happiness. It is a subjective experience, what carries euphoria to one individual won't be guaranteed to fulfill another - yet from a psychological perspective, individuals should have the right to determine subjectively whether they are happy or not. Happiness doesn't need to be communicated to be appreciated - it is an assimilated insight, fluctuating in degrees, from gentle fulfillment to often a positively overwhelming experience. The efforts of psychologists to quantify happiness and to enable individuals to lead happier and fulfilling lives is

commendable. It is because of the efforts of these individuals that today people consider happiness to be achievable and within the reach of individuals. More and more people aspire to lead happier lives and are able to evaluate their happiness. The contributions of major psychologists towards the science of happiness and subjective wellbeing are given below:

2.8.1 Abraham Maslow

Abraham Maslow is a well-known American Psychologist. His parents migrated from Russia to Brooklyn, New York, where he was born, in the beginning of the 20th century. Although Maslow was the first born of seven other children, he described his childhood as filled with the feelings of unhappiness and loneliness. He completed his Bachelors, Masters, and PhD in Psychology from the University of Wisconsin (Cherry, 2020). He further showed an inclination towards Gestalt Therapy and went on to study it from the New School for Social Research. He later joined the University of Brandeis, Massachusetts, as the Head of the Department of Psychology. His interest in the existential theories made him an important figure in the development of Humanistic Psychology in America. It is Maslow who contributed to making Humanistic Psychology known as the third force in the field of Psychology, next to the psychoanalysis and behaviorism (Britannica, 1998).

Maslow is among the most influential figures in Modern psychology. He is one of the earliest psychologists to speak about happiness and to focus on the trajectory of happy individuals. He is best known for his work on the hierarchy of needs. Maslow was amongst the first psychologists to view human beings as innately good and capable of living happy and fulfilling lives. Instead of trying to 'fix' the negative or obsessive parts of the human psyche, he focused his attention to investigate manners by which people could conquer their inadequacies and accomplish everlasting happiness. In his books *Towards the Psychology of Being* and *Motivation and Personality*, Maslow explains that in order to gain what is called a healthy mind, it is necessary for everyone to reach the goal of self-actualization. Every person has a motivation to fulfil their needs, moving up

from physiological and safety needs, required for survival, to social, love and esteem needs. Once a need is satisfied, they direct their motivation to the next level until eventually self-actualization, is reached. He is famous for his theory on self-actualization, where he puts emphasis on the integration of self. He explains self-actualization through the hierarchy of needs that he proposed, focusing on the different types of needs that must be satisfied to attain self-actualization. His therapeutic approach is purely based on achieving one's true potential (Britannica, 1998). He explained self-actualization as not a destination, but a journey that enables people to explore and enhance their self and their potential. He believed that people who are constantly in the pool for achieving heights, are the ones that are spontaneous, accepting, independent, intellectual, and open to peak experiences. He describes peak experiences as the most wonderful experiences one has had in life, that bring about the feeling of transcendence, pure joy, and happiness. Even though these experiences, according to Maslow, are not limited to self-actualized people, but with achieving self-actualization, they become more frequent and easily accessible (Cherry, 2020).

He enlisted two types of cognitions, Deficiency cognition and Being cognition, with respect to achieving self-actualization. The prior being the type of cognition in which one focuses on what they do not have and invest all their energy in attaining it. In comparison to Deficiency cognition, Maslow put emphasis on Being cognition, because it indulges people in attaining self-actualization and developing values like acceptance, humility, justice, harmony etc. Maslow referred to the drive that leads to self-actualization as 'Metamotivation' (Good Therapy, 2015).

His biggest contribution to psychology is his work on the "hierarchy of needs" In his journey to comprehend human inspiration, satisfaction, and happiness, he came up with a pyramid or order of five essential human necessities that must be satisfied for greatest mental wellbeing. Through his research and interviews, he came to classify a pyramid of requirements that should be satisfied to accomplish what he called self actualization, or self realization. Maslow's hierarchy of needs comprised of Physiological needs, safety needs, the need for love an belonging, the need for self esteem and self love, and self actualization. This whole model which aims to explain human motivation and personal growth is based on simple and straightforward idea- people have a group of

needs that drive their regular existence. Everything that we do in life is with the aim of fulfilling these needs. Since these needs follow a hierarchy, it is important to fulfill one level to a certain extent before moving on to the next (Maslow, 1999).

The Physiological Needs, for example, breathing, food, water, rest and sex, are basic human needs and at the bottom of the hierarchy. Individuals can't focus their attention on other things till their basic needs are not fulfilled. When the basic needs are met and fulfilled, an individual focuses on other emerging needs. As per the order provided by Maslow, the safety needs emerge after the basic needs. The word safety does not refer to only physical safety but also includes financial, social, professional and mental safety. While safety needs are less demanding and less important than fulfilling basic needs they play a major role in making an individual feel confident. Having one's safety needs fulfilled gives an individual some certainty that they can confront minor knocks and injuries along the street of life. As social beings, family, kinships and intimate associations help many individuals through the high points and low points of life. Various studies have shown that the best, most joyful individuals will generally be more engaged with their networks. Having more extensive social associations and connections are a significant contributor in leading a happy life and therefore our need for love and belonging is a very important part of Maslow's hierarchy. Absence of collaborations, human connections, and a sense of belonging deeply affect an individual's emotional state while the presence of love and nurturance from the environment and fulfilling relations feeling makes an individual feel secure and helps them to get through difficult times. As per Maslow feeling loved enables an individual to trust themselves and become more confident. He believed that the capacity to feel confident and have a good self-esteem was a direct result of being cherished and embraced by families and networks. As individuals, we normally wish to succeed or be extraordinary, to be seen for our interesting abilities and capacities and therefore the need for having a good self-esteem is vital for individuals as it enables one to be creative and to grow as well as allows a person to be more generous to people in their environment. At the top of Maslow's hierarchy of needs is the need for self-actualization. An individual will only be able to reach this point if all other needs are fulfilled to a certain extent. Self-actualization for Maslow is an ongoing and lifelong process but an individual sees its merits frequently along the course of their lives. Maslow shared that self-actualized individuals generally encounter a steadier, grounded feeling of

prosperity and fulfillment with life. They see reality precisely; they have a feeling of wonder, miracle, and gratitude about life. They are solution focused and focus their attention on how to make things better and not on fault finding. They are independent in their thinking and intrinsically motivated and are not excessively impacted by the general culture. They are generous individuals who care deeply about others and the environment (Maslow, 1987).

While Maslow initially stated that people should fulfill lower-level needs prior to advancing on to more significant level development needs, he later explained that fulfillment of requirements is certainly not an "all-or-none" peculiarity. Thusly, levels are not fixed, and each need doesn't need to be satisfied 100% to have the option to move to more significant levels. In Maslow's perspectives, the key to everlasting happiness is arriving at the highest point of the pyramid. Notwithstanding, that is far from simple or easy. The road from the fulfillment of basic needs to self-actualization is a long one which requires effort but is worth all the difficulties and time. According to Maslow, working on happiness is a lifelong commitment which requires patience and determination (Draghici, 2019).

He argued that every human being is born good and thus has the potential to grow through proper nurturance from the environment. Based on this stance he shifted the direction of how the previous schools of thought (Psychoanalysis and Behaviorism) looked at people. He believed that people are more than just dysfunctional, and the focus of therapy shouldn't be treating illness, rather it should concentrate on nurturing wellness. His work paved the way of how we view mental conditions now and brought a shift in perceiving the positivity in people as compared to viewing them as abnormal and unwell. His work received plenty of criticism with regards to being too optimistic and positive. (Famous Psychologist, 2014). His theories are not just used to work on wellbeing in the psychological setup but are also a great success in the organizational fields (Cherry, 2020).

Maslow analyzed all that had been taking place in the world of Psychology and drew on his analysis by comparing prior psychologists like Skinner, Freud, Jung and Fromm. While most of them focused on the causes of unhappiness and the symptoms of

abnormality, Maslow, like Rogers and Fromm, chose to direct his attention in theorizing that people are worthy of finding happiness. He believed that each individual had the potential to grow in life and be happy. He perceived self-actualization to be the authentic happiness which could be achieved by climbing up the hierarchy by fulfilling other needs. Maslow was an enthusiast for understanding what a human being is capable of if given the chance. Self-satisfaction and happiness were always at the center of his theory (Pursuit of Happiness 2022).

He is credited to shift focus from the obsession of pathology and divert attention to the sources of human happiness and unhappiness. He suggested that people developed neurosis because of loss of meaning and goals in life, loss of hope and courage, lack of love, grief and anger. He believed that individuals have the capacity to be happy and actualized by reaching their true potential (Olson, 2013). Maslow's hierarchy of needs contribute a lot in understanding what he perceived as authentic happiness. According to him, to make living worthwhile, one should move above the daily struggles of life and up the pyramid, from deficiency needs to needs that bring satisfaction and fulfilment of self. Although it seems easier said than done, he argued that life is short, hence its necessary that we live it to the fullest, for which is it necessary for people to be able to pave their own way in life, rather than it being controlled by the basic desires and needs one has. He believed that people who seek happiness in fulfillment of basic needs like money and food etc, soon realize that what they gain out of it is superficial. He urged that people try and move up on the pyramid to attain what they crave most in life, authentic happiness. Hence his pyramid of needs is also called as the pyramid of happiness (Draghici, 2019).

As time progressed and the world evolved, Maslow made some additions to the top half of the hierarchy of needs pyramid, by adding cognitive (the need for understanding, finding meaning and knowledge etc.) and aesthetic (appreciating and admiring beauty, nature, structure etc.) needs below, while the need for transcendence (where he involved peak experiences, or experiences that go beyond oneself and one's ego including kindness, altruistic behaviors etc.) above self-actualization (Laibowitz, 2020).

In a recent study in order to gain an understanding on how happiness is achieved, the practicality of the pyramid in real life and whether happiness is only linked with being self-actualized, Diener as reported by Villarica (2011) in his article on “*Maslow 2.0: A New and Improved Recipe for Happiness*” conducted a survey based research on wellbeing. For this purpose he administered the poll on a population of 60,865, from around 123 countries of the world. He included 6 needs (basic, safety, social, respect, mastery and autonomy) resembling those of Maslow’s needs, and questioned people on the measure of wellbeing at each level of need, perception of their life, positive feelings of joy and pleasure and the level of negative feelings, inclusive of sadness, hate, anger, and stress they felt in everyday living. The results indicated discrepancy in the order of the arrangement of needs on the pyramid. Diener found that even though it’s necessary to fulfill the basic needs, they are not always a stepping stone in order to move up on the pyramid, a person can feel happy and satisfied even when hungry but amongst the right company of friends. Hence, based on his research, he suggested that happiness and other positive feelings are more deeply associated with social needs. Further he stated that it’s not a matter of moving up in the pyramid to gain happiness. a person can experience positive feelings of pleasure and happiness at every level of need, because all the needs are equally important, lack of one can lead to uneasiness and lack of satisfaction in life (Villarica, 2011). This research, gives data on the implications of Maslow’s hierarchy of needs. Diener’s research, because of its popularity and groundbreaking results, is cited and analyzed by several researchers including Yates (2011), who in her article “*Researchers look for ingredients of happiness around the world*” sheds light on them. Yates (2011) stated that the findings of the survey across various countries, suggests that people evaluate their lives more positively if the basic physiological needs were met, as compared to other needs. They associated happiness more with the fulfillment of deficiency needs. There was another peculiar finding that surfaced through the poll, people considered their lives as more joyful and fulfilled if with their needs, the needs of the society were satisfied as well. Hence negating that where Maslow theorized that the journey towards self-actualization was an individual’s venture, the opposite was true for attaining happiness and satisfaction. It was found to be more community based. Diener concluded that Maslow did indeed, correctly theorize the way to happiness across

different cultures, although a minor change in the theory on its practicality would be that happiness can be achieved even if the basic needs are not met (Yates, 2011)

2.8.2 Dr. Martin E.P Seligman

Dr. Martin E.P. Seligman is the Director of the Penn Positive Psychology Center and Zellerbach Family Professor of Psychology in the Penn Department of Psychology. He is likewise Director of the Penn Master of Applied Positive Psychology program (MAPP). He served as president of the American Psychological Association in 1998, and during his tenure he resolved to use his presidency to initiate a shift in psychology's focus toward a more positive psychology (Seligman, 1999). He is also termed as the Father of Positive Psychology. His contributions in the field are remarkable and he is best known for his work on happiness, resilience, learned helplessness, depression, optimism, and pessimism. He has authored more than 350 publications and 30 books. His books have been translated in many languages across different countries and cultures.

In his book, *Authentic Happiness* (2002) Seligman mentioned that there are three paths to being happy or three forms of happiness: pleasure, engagement and meaning. He believed that all individuals are capable of experiencing a pleasant life, a life of engagement and a life of meaning. In order to increase the pleasure in one's life an individual should make use of activities that increase his positive affect and reduce negative affect. A life of engagement can be achieved by constantly taking part in activities that allow an individual to be in a state of flow. Flow, coined by Csikszentmihalyi (2008), is a state of deep, effortless involvement. Seligman prescribes that in order to be in a state of flow, an individual should recognize his unique strengths, or qualities that are deeply characteristic on oneself and rehearse them. Seligman Shared that Individuals can lead meaningful lives by being part of something bigger than themselves. These larger entities could be family, religion, community, country, or even ideas. An individual attempting to lead a full and happy life would need to satisfy every one of the three directions to happiness: he should encounter frequent positive feelings; determine commitment and delight as he practices his unique strengths and should be able

to involve these qualities in the help of something bigger to derive meaning (Seligman, 2002).

In 2011, Seligman gave another model to increase happiness and called it the PERMA model. PERMA adds two more elements of well-being to the Orientations to Happiness: Accomplishment and Positive Relationships. This model highlights the five core elements to increase happiness or subjective well-being. These include:

- Positive Emotion
- Engagement
- Relationships
- Meaning
- Accomplishments

Seligman believed that these five elements can help people live happier lives and thus increase their subjective well-being (Madeson, 2021). Each of these five components of the PERMA model contribute to well-being and are measured and worked upon individually.

2.8.3 Professor Edward Diener

Ed Diener, most popularly known as Dr. Happiness was an American Social Psychologist who is best known for his work on Happiness. He pioneered work on Subjective well-being and has more than three decades of work on this variable. He came up with the term “subjective wellbeing”, which is the component of happiness that can be empirically measured (Pursuit of Happiness, 2018). He also developed the Satisfaction with Life Scale (Diener, et al., 1985).

Diener believed that an individual is the best judge to determine whether he is happy or not. His research has led him to conclude that subjective well-being is an umbrella term which includes, positive affect, negative affect, and life satisfaction. It is a broad category of phenomena which includes people’s appraisals of their lives in terms

of cognitive and affective explanations. The Cognitive aspect of subjective well-being describes how we consider our global (overall) life satisfaction and our satisfaction with specific domains whereas the affective component concerns our emotional experience. Affect is considered positive when one experiences positive moods, emotions and feelings and is considered negative when the moods, feelings and emotions experienced are unpleasant. (Diener et al., 1999).

Through his research Diener shared that external factors have very little effect on the happiness level of individuals. Materialistic goods and riches are not predictors of happiness. He mentioned that the happiest individuals are those who have a good social support and enjoy good relations with their families, friends and community. In a cross-national research on the happiness level of youngsters Diener concluded that the 10 percent teenagers with the highest level of happiness and the lowest level of misery and depression were those who had strong ties with their friends and family and were committed to prioritize them and spend time with them regularly (Diener & Seligman 2002).

In his most recent book, *Happiness: Unlocking the Mysteries of Psychological Wealth* (2008), Diener summarizes the findings from his quarter century of research on subjective well-being. He underlines four focal elements for a happy life:

- Mental wellbeing and psychological health are more important in predicting happiness than materialistic goods.
- Being happy not only feels good but it is also known to have a positive influence on one's work, health and relationships.
- Setting reasonable assumptions regarding Happiness is useful as nobody can be always happy.
- Thinking is a significant aspect of happiness.

2.8.4 Professor Paul Dolan

Professor Paul Dolan received the title of “the happiness professor” in The Telegraph in July 2018. Mr. Dolan is a Professor of Behavioral Sciences at the London School of Economics and Political Science. He is an expert on the measurement of happiness and acts as a wellbeing advisor to the government and a number of non-government organizations. He is one of the most influential individuals in the field of human behavior and happiness. He is the author of two best selling books, *Happiness by Design* and *Happy Ever After*. His books revolve around two main philosophies: The development of measures of happiness and subjective well-being that can be used by policy makers and by people who are aiming to be more joyful, and using work from social science that can be utilized to comprehend and change individual way of behaving. His most memorable book, *Happiness by Design* (2014), contended that discovering a feeling of direction as well as delight in life makes us more joyful, Professor Paul Dolan has communicated through his writings that happiness isn't about our thought process - it's about what we do. By settling on purposeful decisions that give us both joy and significance, we can redesign our lives for most extreme joy - without thinking too hard about it. His view on happiness is best summarized by his quote, "Joy is found in what we do and who we invest energy with. It doesn't dwell in some story we educate ourselves about what we think makes us happy." He believes that every individual needs to choose when they need to adjust and the conditions under which they need to stick out. We can each carry on with our lives in manners that increment our own satisfaction while also being mindful of and taking into consideration how are actions affect the people in our surroundings (Dolan, 2019).

2.8.5 Daniel Gilbert

Daniel Gilbert is a social psychologist who is popularly known as Professor Happiness at Harvard University. He is in charge of a research facility that has been set up to examine the nature of happiness. Gilbert's primary work revolves around the way that associations with loved ones, and that the time spent putting resources into these

social connections offer more bliss than material belongings. He recommends that more joy can be found in experiences, as opposed to goods or materialistic things – he suggests this on grounds that our experiences can be imparted to other people while our assets and materialistic goods are not shared (Dreifus, 2008).

Mr. Gilbert has won various honors for his books, research, and teaching. He is the best selling author of, *Stumbling on Happiness*. His book sold more than a million copies and continued to be on the New York Times hit list for more than six months. He was also awarded the Royal Society's General Book Prize for best science book of the year.

Gilbert believes that happiness can be found in the smallest of things. The most important thing is to be consistent and focus on a few straightforward ways of behaving — reflecting, working out, getting sufficient rest — and by practicing altruism. He stated that helping others actually helps the self and charity is as much for one's own benefit as it is beneficial to those in need. Gilbert encourages individuals to nurture their social relations and also stresses on the importance of gratitude giving. He recommends to pen down three things one is grateful for, twice a week and encourages to share this with others. He says that in order to check the happiness level of an individual asking questions regarding orientation, religion, wellbeing, or pay are unnecessary and all one needs to know in order to predict happiness is the strength of an individual's social network – his connection with others around him and the strength of those connections. He believes that the recurrence of positive experiences is a much bigger predictor of happiness than the magnitude of positive experiences. An individual who experiences joys in many small things is happier than an individual who experiences joy, once in a while, even if the magnitude of the joy is huge and therefore, he recommends individuals to fill their day with small moments of happiness rather than aiming for bigger things which might be less frequent. Diener and his colleagues have also revealed through the findings of their research that how good your experiences are does not matter as much as the number of good encounters that you have (Gilbert, 2012).

2.8.6 Sonja Lyubomirsky

Sonja Lyubomirsky is a research psychologist who is serving as a Professor and Vice Chair at the University of California. She is the writer of two books: *The How of Happiness*, and *The Myths of Happiness*. Most of her research revolves around human happiness and finding the ingredients of a happy life. Her research addresses three critical questions: 1) What makes people happy?; 2) Is happiness a good thing?; and 3) How can people learn to lead happier and more flourishing lives?

Prof. Lyubomirsky rejects earlier claims that the happiness level of an individual is fixed and genetically predisposed. Her research supports the idea that an increase in an individual's level of happiness is possible and within the average person's reach (Sheldon & Lyubomirsky, 2019). Her research revolves around identifying the traits of happy individuals and working towards teaching, nurturing, and helping others acquire those traits so that they can live happier lives. She has also conducted a research on testing her positive activity model, by measuring how small intentional positive activities can increase the happiness of individuals (Fritz & Lyubomirsky, 2018). She believes that happiness can be increased by consistently working on including activities that increase one's positive affect in their daily routines. Through her research she has tested the effectiveness of simple interventions such as scheduling regular slots for gratitude giving (keeping a gratitude journal where one can count one's blessings or write gratitude letters), engaging in self-regulatory and positive thinking about oneself (reflecting, writing to past or future selves), practicing altruism and kindness (practicing acts of kindness, volunteering, giving charity and making others happy), affirming one's most important values, and savoring positive experiences. She regularly works to test the effectiveness of these interventions across various demographics (Boehm, Lyubomirsky, & Sheldon, 2011; Ko et al., 2021; Layous et al., 2013; Lyubomirsky et al., 2011). As per Lyubomirsky a noteworthy way to improve and increase one's happiness is by forming significant associations with the people around oneself. Individuals with better relations are always more happier than those who have unsatisfying and disturbed relations with the people in their surroundings. Scheduling moments during one's day where one nurtures and fosters their relations are known to increase happiness (Margolis & Lyubomirsky, 2020). The importance of nurturing social relations to increase happiness

can also be seen in a research by Okabe-Miyamoto and Lyubomirsky (2021) where they measured the impact of social isolation during COVID on the happiness level of individuals.

2.8.7 Dr. Mihaly Csikszentmihalyi

Mihaly Csikszentmihalyi was Claremont Graduate University's Distinguished Professor of Psychology and Management. He was also the founder and co-director of the Quality of Life Research Center (QLRC). Csikszentmihalyi received his PhD in Psychology from the University of Chicago. Subsequent to accepting his doctorate, he filled in as the head of the Department of Psychology at the University of Chicago and of the Department of Sociology and Anthropology at Lake Forest College. He is best known for introducing the concept of flow in his book, *Flow: The Psychology of Optimal Experience*.

Like his peers Csikszentmihalyi's view and theories were largely influenced by his experience as a child during the second world war. His experience at that time continued to influence his life and later work. While growing up, he was placed in an Italian jail. It was here, in the midst of the sufferings and the pain caused by the loss of loved ones during the conflict, that he had his first experience with the concept of flow and optimal experience. He noticed that every time he played chess, his mind shifted to another world away from the harsh reality of this world. He spent hours in this zone and during these times the bitter realities of the world didn't affect him. As per Csikszentmihalyi, flow is a state wherein individuals are so engaged with an action that nothing else appears to have any significance; the experience is pleasant to such an extent that individuals will keep on doing it even at incredible expense, for the sheer purpose of making it happen (*The Pursuit of Happiness*, 2022).

Most of Csikszentmihalyi's research revolves around using flow to enhance work and creativity however, he also suggested that the concept of flow is applicable on human relations too. He believed that if individuals master the practice of flow in everyday life,

then even misfortunes can turn into enjoyable events. He even deduces that there are individuals who have mastered this, and they can convert each and every possible danger into a pleasant test, and in this manner maintain internal serenity. He considers such an individual an "autotelic self," somebody who is never bored, seldom anxious, engaged with whatever happens and in flow most of the time. He believed that materialistic and monetary possessions do not make an individual happy and happiness and lasting pleasure can be achieved through activities that bring about a state of flow. Happiness does not occur by chance as per Mihaly and he insists that it must be prepared for and cultivated by each individual, by setting challenges that are neither too intense nor too straightforward for ones abilities (Oppland, 2016).

2.9 Assessing Happiness

Many people argue that happiness cannot be measured as it is impossible to objectively assess an individual's level of happiness. It was Diener who mentioned that happiness is subjective, and each individual decides for himself whether he is happy or not. As per Ed Diener, individuals are happy in the event that they assume they are, and every individual is the best-appointed authority of whether they are happy or not (Norrish and Vella-Brodrick, 2008). He introduced a term to describe this 'measure' of happiness: Subjective wellbeing.

There are many ways to assess the happiness of individuals and researchers and practitioners use a variety of methods and tools to find the happiness level of individuals. The most direct form of assessment is a single item measure where many individuals answer the same statement across various countries and continents. An example of a single item measure of happiness is: "Taken all together, how would you say things are these days—would you say you are very happy, pretty happy, or not too happy?" other practitioners use multi-item questionnaires to assess happiness. Some of these tests focus on the cognitive component of happiness while others tap the affective component of happiness.

A brief description of the various scales used to assess happiness are given below:

2.9.1 The Steen Happiness Index

The Steen Happiness Index (Seligman et al, 2005) was modeled after to the Beck Depression Inventory. The instrument is sensitive to measuring even the smallest change in the happiness level of an individual. The Steen Happiness Index has 20 items and requires participants to read a series of statements and pick the one from each group that describes them at the present time. The items on the SHI reflect the three types of happiness (the pleasant life, the engaged life, and the meaningful life).

2.9.2 Satisfaction with Life Scale

The Satisfaction with Life Scale (Diener, et al., 1985) is a 5-item questionnaire which measures the global cognitive judgments of satisfaction with one's life. All items are rated on a seven-point scale ranging from strongly disagree to strongly agree. The instrument has a good reliability and is associated with other measures of subjective well-being. The Satisfaction with Life Scale is a good measure to detect change in life satisfaction during the course of clinical intervention (Pavot & Diener, 1993).

2.9.3 Subjective Happiness Scale

The Subjective Happiness Scale also known as the General Happiness Scale was developed by Lyubomirsky & Lepper in 1999. It is a short 4 item questionnaire measuring General happiness. Each item is rated by choosing one of seven options that finish a given sentence fragment. There are separate options for each item.

2.9.4 Scale of Positive and Negative Experience (SPANE)

The Scale of Positive and Negative Experience (Diener, et al., 2009) is a 12-item questionnaire which includes six items to assess positive feelings and six items to assess negative feelings. All items are rated on a five-point scale ranging from very rarely or never to very often or always. The scale can be used to get scores of positive and negative feelings and can also be used to get an overall affect balance score.

2.9.5 Happiness Scale

The Happiness Scale also known as the Emotion Questionnaire was developed by Fordyce in 1977. The scale is used to assess the emotional wellbeing of an individual and is constructed on the premise that emotional wellbeing is an indicator of happiness. The scale comprises of 2 items. The first item is a scale that measures the happiness/unhappiness level of an individual and the second item requires participants to give an approximate percentage of time that he/she feels happy, unhappy and neutral. The test is a good predictor of happiness and shows good reliability and validity.

2.9.6 The Oxford Happiness Questionnaire

The Oxford Happiness Questionnaire was developed by psychologists Michael Argyle and Peter Hills at Oxford University in 2002. The test comprises of 29 items. Participants respond to the items on a 6 point Likert scale ranging from “strongly disagree” to “strongly agree”. The test gives a single score of individual happiness, the higher an individual scores on the test, the higher will be his or her happiness level. The test is based on the Oxford Happiness Inventory.

2.9.7 Positive and Negative Affect Schedule (PANAS)

The Positive and Negative Affect Schedule (Watson et al., 1988) comprises of 20 items and is the most widely used assessment tool to measure affect. The scale gives separate scores for both positive and negative affect. Participants respond on a 5 point Likert scale ranging from “Very slightly or not at all” to “extremely”. Internal consistency for the PANAS ranged between .86 - .90 for positive affect and .84 - .87 for negative affect. Test-retest reliability for the PANAS (1 week) were reported as .79 for positive affect and .81 for negative affect. The test has been translated in many languages and is used across the world.

2.9.8 Ryff’s Psychological Wellbeing Scale

The Ryff’s Psychological Wellbeing Scale is a 42 item scale that was developed by psychologist Carol D. Ryff. The scale measures six aspects of wellbeing and happiness: autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, and self-acceptance. Participants respond on a 7 point Likert scale ranging from “strongly agree” to “strongly disagree”. The test is designed at a reading level of sixth grade and takes 8 to 10 minutes for administration. The test also has a shorter version comprising of 18 items. The scale is widely used to assess wellbeing and shows good reliability and validity (Ryff et al., 2007; adapted from Ryff, 1989).

2.10 Happiness and Subjective Well-being

The term used by positive psychologists for happiness is subjective well-being (SWB). The field of subjective well-being comprises the scientific analysis of how people evaluate their lives in terms of cognitive and affective explanations and can be represented in the following way:

SWB= Satisfaction with life+ Affect (Boniwell, 2008)

One's evaluation about their lives can change with time and these fluctuations are also examined while studying SWB (Griffin & Ward, 2016). In order to search for the quest of happiness researchers have linked subjective well-being to various factors. Wilson (1967) showed that both personality and demographic factors correlate with subjective well-being. Sociologists and quality of life researchers have conducted surveys to determine how demographic factors such as income and marriage influence SWB (Bradburn, 1969). Personality psychologists have studied well-being by analyzing the personality characteristics of happy and unhappy people (Diener et al., 2003). Finally, social and cognitive psychologists studied how adaptation and varying standards influence people's feelings of well-being (Brickman & Campbell, 1971; Diener et al., 2003).

As mentioned in the previous chapter. The present study aims at working on the subjective well-being of institutionalized orphaned females, a group that ranks themselves low on this component (Pells, 2012; Gurmede & Richmond, 2009-2011).

2.11 The Status of Orphans in Pakistan

Pakistan has an estimated population of 4.6 million orphaned children. A major cause for the orphanhood and institutionalization of these children are the ongoing military operations, law and order situation of the country, poverty and lack of healthcare facilities for females causing deaths during childbirth. The socioeconomic status of most of the citizens of Pakistan makes it impossible for relatives of the orphaned children to care for this group and therefore institutional care has recently become a very accessible option (UNICEF, 2017).

These institutions and orphanages are mostly able to fulfill the basic physiological needs of the children. In ideal situations the children in these institutes are provided access to food, clothing, shelter and education and have charities supporting them but in most

cases access to even the most basic necessities of life is denied. In all cases they are denied of the love, security, and sense of identity that only a family can provide.

This separation from family at an early age along with a failure to provide for the psychological needs of a child put children living in orphanages at a high risk of developing many psychological problems which include sleep disturbance, fear, difficulty in establishing contact with other people, aggression, and recollection of sad traumatic incidences (Naqshbandi et al., 2012).

A study investigating the psychological impact of orphanhood revealed that orphans have a pessimistic attitude towards their future and are at a higher risk of developing disorders such as depression and post-traumatic stress disorders compared to non-orphans (Sendendo & Nambi, 1997). Orphaned children report more anxiety and are at risk of developing more depressive symptoms than non-orphans (Shafiq et al., 2020). The vulnerability of this group has been an international concern and this group receives special attention because it is considered to be disadvantaged.

A lot of work has been done nationally on the psychological deprivation and personality development of orphaned and abandoned children. It has been concluded that institutionalized children exhibit more behavioral problems (Lassi et al., 2011), suffer from more depressive symptoms (Um-e-kaloom & Waheed, 2010), and have lower self esteem compared to children who reside in family systems (Farooqi & Intezar, 2009).

As quoted above a lot of work has been done nationally and internationally in understanding the psychological deprivation and personality characteristics of orphaned and abandoned children however not much work has been done on their own evaluation of their lives that is, whether they perceive their life to be satisfying or do they enjoy their existence or not? Prior researches have mostly focused on highlighting the problems of this group but have neglected utilizing psychological interventions to improve the quality of life of these individuals.

Being orphaned significantly affects the subjective well-being of children and they rate themselves as leading sadder lives than those children residing with families (Pells, 2012; Gurmede & Richmond, 2009-2011). The death of a parent or being abandoned by a caregiver affects the socioeconomic status of a child. Orphaned children are mostly denied access to the assets of their parents and are forced to live in poorer circumstances usually orphanages. They have to work harder than other children of their age and are devoid of the love of a family system (Himaz, 2009).

The struggles of orphaned females are more compared to males. In a country like Pakistan that is ranked as the world's second-worst country in terms of gender equality (Haider, 2013), orphaned females face more issues in struggling for their rights. Pakistani females from the beginning have been subjected to face more issues and problems related to gender discrimination. In Pakistani culture, there are often separate rules set for both a female child and a male child and this discrimination is evident from the start. Females experience hurdles at various steps which include getting equal opportunities from their families to get basic education, mobility, and freedom (Danish-Khan, 2013), and in the absence of family support it is more difficult for such females to fight for their rights, and such is the case of orphaned and abandoned females.

A study comparing personality differences between orphaned females and males in Pakistan reveals that females are more dependent and emotionally unresponsive compared to orphaned males. There is also a significant difference in the emotional stability of orphaned females and males (Majeed et al., 2015).

Previously quoted researches highlight that there is a dire need of utilizing interventions to improve the quality of life of these individuals. Past researches have mostly focused on highlighting the psychological and personality issues of this group however, have neglected working towards their well-being. A dearth of mental health professionals in the country is a major problem and contributes to the deteriorating mental health of vulnerable groups.

2.12 Dearth of Mental Health Professionals in Pakistan

Pakistan is ranked as the sixth most populated country in the world with an estimated population of 220 million (National Institute of Population Studies, 2018). The country, like any other developing country is suffering in several health and social spheres. In terms of mental health, the country has long struggled in providing adequate treatment to those suffering. The gross disparity between available practitioners and patients is the main reason along with the stigma attached with having a mental illness.

People in this part of the world mostly hide their mental health issues as the subject is a taboo and not discussed by many and therefore the seriousness of these illnesses are majorly denied by many individuals. People mostly resort to faith and spiritual healing along with Ayurveda to treat their illnesses (Shaikh & Hatcher, 2005). Treatment from a medical specialist is mostly looked down upon due to the stigma attached with mental illnesses. It is even more difficult for women to approach mental health specialists and discuss their issues due to the fear of being judged and being labeled as “insane” (Niaz, 2004). The consequences for this resistance to treatment are detrimental. Individuals who wish to seek treatment from mental health professionals are often unable to due to the scarcity of professionals. In many rural areas there are no professionals available to treat individuals, the proportion of professionals and patients even in urban areas is grossly unproportionate.

According to the World Health Organization in 2009 the total number of human resources working in mental health facilities or private practice per 100,000 population is 87.023. The breakdown is as follows: 342 psychiatrists, 25782 other medical doctors, 13643 nurses, 478 psychologists, 3145 social workers, 22 occupational therapists, 102597 other health or mental health workers.

WHO's Mental Health Atlas in 2017 reported that there were only four big psychiatric hospitals in the country, with 344 residential care facilities and 654 psychiatric units in general hospitals. The prevalence of mental health illnesses in Children is high in

Pakistan but engaging children along with their families is mostly difficult as only 1% of outpatient mental health facilities in the Country are for children and adolescents only.

The limited number of professionals available for treating children and adolescents in the country makes it difficult for those suffering to take help. The disbalance in the number of children suffering and professionals available for treatment is so wide that doing preventive work for vulnerable groups of children and adolescents is almost impossible.

So many adolescents belonging to vulnerable groups can be saved from developing mental health issues if timely support is provided to them and therefore the need of the hour is to make preventive mental health services available and accessible. Therefore, one of the aims of the present research is to explore the experiences of orphaned females living in institutions at Karachi, to gain knowledge of their well-being and to work towards its improvement by utilizing positive psychology interventions.

2.13 A Shift in Traditional Therapy

Progress in psychotherapy research has been a very slow-moving process. The development of the cognitive revolution in the 1970s and 1980s paved way for several evidence-based practices. Many of the new therapies are briefer than earlier psychotherapies and a lot of emphasis is paid to the conscious awareness of the client and the client's desire to change (Hoffman, 2017).

A dearth of mental health practitioners across the world have also led to significant efforts in the last few years in making therapy available and accessible to individuals and communities. The process of deinstitutionalization has made therapy available at various places. Psychological treatment now occurs in various settings. An individual can go to a community mental health center, private set-up, school counsellor, hospital, etc. help is mostly available in big cities, but majority of individuals still struggle to find professionals. Psychotherapists are struggling to fulfill their responsibilities with the ever-

increasing demand for psychological services. Many psychologists are giving more breaks between sessions to cater to a greater client. However, this approach might not work for all as researches suggest that clients subjected to receive weekly sessions improve faster (Erekson et al., 2015). Another approach used is to create a waiting group or limit intakes. Many mental health clinics have also increased group therapy rooms to cater to more clients at one time (Seebeck et al., 2017).

Individual therapy is a medium for the treatment of psychological problems that is conducted on a one-to-one basis while group therapy involves one or more therapists working with several people at the same time (Cherry, 2020). Various researches have been conducted to compare the efficacy of both individual and group therapy and the results so far have been mixed and not entirely clear. Some studies have reported individual therapy to be more effective (Craigie & Nathan, 2009; Juarrieta et al., 2008; Kurzweil, 2012), while some studies suggest group is more effective (Belloch et al., 2011; Cabedo et al., 2010; Kalavainen, et al., 2007). Other studies report both are equally effective (Cole et al., 2013; Frisch, et al., 2013; Sobell, et al., 2009).

With the advancement of technology new innovations are helping clients connect with therapists, get diagnosed, track moods, manage or mitigate symptoms, and stick to treatments. The boom in technology has made it easier for people to seek help. Mobile apps, virtual reality, tele therapy, smart softwares and behavior trackers are all being widely used to make mental health services available and accessible to individuals (Faucett, 2017). Utilizing technology to make mental health services accessible has enabled individuals to get affordable treatment options and those living in far off areas without trained mental health experts around are also able to benefit (Houston, 2020).

Video therapy is one such support option. It enables practitioners to connect with their clients in need and reduces the barriers of distance and time. According to Stofle (2001), video therapy is best utilized with clients seeking for personal growth and fulfillment, anxiety disorders, including body image issues, self-esteem issues, agoraphobia, social phobia, shame and guilt.

The present research aims to make use of pre-recorded video therapy sessions as most remote areas in underdeveloped countries like Pakistan don't have stable internet connectivity and can greatly benefit if mental health material is made available. This is the first time that this medium of therapy will be utilized in this part of the world.

The present research aims to compare the effectiveness of all three modalities of therapy listed above that is, individual therapy, group therapy and pre-recorded video therapy in increasing the subjective well-being of institutionalized orphaned females by using positive psychology interventions. This group is considered disadvantaged as they are vulnerable to developing mental health issues and they don't have the access to receive treatment.

2.14 Positive Psychology Interventions in Increasing Subjective Well-being

Positive psychology interventions have long been used to increase the overall happiness or Subjective well-being of individuals and have also proven to be effective. Researchers have theorized that much of people's happiness is under their control (Lyubomirsky et al., 2005).

A study utilizing simple positive psychology interventions highlighted that people who tried to engage intentionally in positive activities, such as gratitude giving, thinking optimistically and mindfully showed significant improvement in their overall happiness (Sin & Lyubomirsky, 2009).

Experimenters have prompted people to write letters expressing gratitude (Boehm et al., 2011), to count their blessings (Lyubomirsky, et al., 2005), to perform kind acts, to visualize their ideal future selves (Layous et al., 2012), and to meditate (Fredrickson et al., 2008). All of these activities have significantly improved the subjective well-being of individuals and are self-administered, less technical, brief and cost effective.

The implication of positive psychology interventions has proved to be very beneficial and there is much literature to support its effectiveness in the West however, this area of research remains neglected in the East.

A growing body of evidence based on the findings of various researches quoted above demonstrates that simple positive psychology interventions focused on promoting change in one's thoughts and behaviors can increase one's subjective well-being and the present study aims to test the efficacy of such interventions. Positive psychology interventions including feel good files, gratitude letters, writing to future self, acts of kindness, etc. have proven to be effective on this group (Shariff & Zadeh, 2018). The objective of the present research is to investigate the effectiveness of Positive Psychology interventions delivered through three different modalities of therapy that is: individual therapy, group therapy and pre-recorded video therapy in increasing the subjective well-being of institutionalized orphaned females. This research is the first of its kind as it is an attempt to test the effectiveness of three different modalities in the quest to make mental health services available and accessible to institutionalized orphaned females.

2.15 Summary

The present chapter provides a detailed overview of the variables of the present research and sheds light on their development overtime. The chapter highlights changing perspectives on happiness with respect to various eras and religions and explains the modern view of subjective well-being in detail while focusing on the development of positive psychology. It sheds light on the state of orphans in Pakistan and emphasizes on making treatment options available for vulnerable groups. The significance of positive psychology interventions is discussed in the chapter along with the changing perspective of conducting therapy.

CHAPTER 3

THEORETICAL FRAMEWORK

Subjective well-being encompasses people's evaluation of their lives and comprises of both cognitive judgement of satisfaction and affective appraisals of mood and emotions (Kasebir & Diener, 2008). An individual who has a high life satisfaction, and who encounters more positive emotions and less negative emotions, would have a higher level of subjective well-being and in simpler terms would be considered to be more happy. Theoretically the concept of subjective well-being falls under the hedonic perspective as it focuses on maximizing pleasure and avoiding or escaping pain. Theories regarding subjective well-being and happiness usually fall in one of the three categories:

- I. Need and Goal Satisfaction Theories suggest that individuals experience happiness by striving for meaningful goals and by fulfillment of their needs. Deci and Ryan (2000), proposed the Self-Determination Theory, which specifies that prosperity is accomplished when one meets their fundamental human requirements including independence, competence, and relatedness.
- II. Genetic and Personality Predisposition Theories explain that subjective well-being is influenced by genetic and personality characteristics of individuals. These theories imply that an individual's well-being does not change over time.
- III. Process Activity Theories explain that well-being can be increased by participating in activities that are engaging and require effort (Craig, 2021). These theories believe that the happiness of an individual is under their voluntary control and revolve around identifying components that lead to an increase in one's happiness.

A major part of positive psychology is dedicated to identifying if individuals can control their happiness or subjective well-being. In the past theories highlighted that every individual has a predisposed level of subjective well-being, which is a set point. Individuals move from this equilibrium during major life events but return to their set point of subjective well-being once the impact of such events ends (Headey, 2006). Adjusting and adapting to major life events is named 'the hedonic treadmill' or 'homeostatic control' This idea of returning back to one's setpoint of happiness is upheld by discoveries in research that people who might be high in one or the other positive or negative effect (for example lottery winners or those who have had a major loss) show that their happiness levels return to their setpoint after some time. A few clinicians contend that the Happiness Set Point gives proof that satisfaction can't be increased (Norris and Vella-Brodrick, 2008) and this viewpoint recommends that working on increasing one's happiness is a futile effort and should be avoided as individuals don't take long to adapt to change and return to their genetic set-point of happiness.

People tend to stay at their set point of happiness and this point is 50% influenced by their genetics. That is, it is innate in individuals to either be happy, somewhat happy, or not very happy. The events in one's life can affect their happiness, but not very much, and not for very long (Weinschenk, 2011).

Although research evidence seems to support the theory that the happiness level of individuals is genetically influenced and that individuals have the capability to adapt to situations, Diener et al., (1999) have suggested that these theories, although useful, provide an incomplete explanation of why and how individuals adapt. The genetic makeup of an individual may predispose the individual to act in certain ways under certain circumstances; a person's level of Subjective Well-being is not uncontrollable. After all, at best 50% of the variance in subjective well-being can be explained by heritability and at worst 80% can be credited to it. This still leaves between 50% and 20% to a combination of volition. This suggests that an individual has certain control over his level of happiness and not all power rests with the genetic makeup of an individual (Albuquerque, 2010).

This research aims to focus on the 20% to 50% variance in Subjective well-being that is not dependent on heritability.

Professor Barbara Fredrickson in 1998 developed the Broaden and Build theory of positive emotions to explain how positive affective experiences not only signal well-being but also contribute to personal growth and development. That is, the momentary experience of positive emotions can lead to happiness, personal growth and development. Hence this theory rejects prior researches that the effects of experiencing happiness are only temporary and one returns to a genetically predisposed set point after adaptation.

Fredrickson (2004) suggested that positive emotions have a broadening effect as they allow us to discard our automatic responses and make us approach things creatively and in novel ways. They broaden our awareness and encourage innovative, varied, and exploratory thoughts and actions. Over time, this broadened behavioral repertoire builds lasting intellectual, physical, psychological, and social resources.

This theory explains that experiencing positive emotions broadens people's momentary thought-action repertoires, which build their enduring personal resources, ranging from physical and intellectual resources to social and psychological resources. According to this perspective, experiencing positive emotions signal flourishing. Therefore, they are worth cultivating to achieve psychological growth and improved well-being over time (Fredrickson, 2001).

A key recommendation of this theory is that experiencing positive feelings lead to the development of long-term positive feelings by increasing a person's momentary thought-action repertoire for example, joy leads to the development of the inclination to play, interest ignites the desire to investigate, happiness starts the inclination to enjoy and coordinate, and love ignites a common pattern of every one of these inclinations inside protected, cozy connections. The widened outlooks emerging from these positive feelings are differentiated from the restricted attitudes that develop by experiencing negative feelings which will further lead to the development of more negative feelings (for example feeling guilty can lead to development of feelings of sadness; anger can later

develop into feelings of guilt etc.). Therefore, it is recommended that cultivating positive feelings are important as they not only influence the present but also the future of a person. Positive feelings lead to development of novel and imaginative activities, thoughts and social bonds, which in turn build the individual's personal resources; ranging from physical and academic resources to social and mental resources (Huppert et al, 2004).

An individual can attain happiness and well-being in many ways, but the question remains what are the actual ways of promoting well-being? The answer lies in Seligman's theoretical model of happiness called PERMA. This model highlights the five core elements to increase subjective well-being. These include:

- 1. Positive Emotion:** According to Seligman positive emotions are much more than experiencing mere happiness. They include feelings of interest, happiness, love, care, pride, entertainment, and appreciation. Positive feelings are a great mark of thriving, and they can be cultivated in individuals to further develop well-being (Fredrickson, 2001). Positive feelings can fix the destructive impacts of negative feelings and promote resilience (Tugade & Fredrickson, 2004). Expanding positive feelings assists people with building physical, academic, mental, and social resources that leads to overall wellbeing.
- 2. Engagement:** Engagement is an involvement with which somebody completely conveys their abilities, assets, and consideration for a difficult undertaking. Through engagement one experiences "flow" that is satisfying to such an extent that individuals will do it for its own sake, as opposed to for what they will receive in return. The movement is its own award. Flow, or this concept of engagement, occurs when the perfect combination of challenge and skill/strength is found (Csikszentmihalyi & LeFevre, 1989). Flow can be achieved through a wide assortment of exercises, e.g., a decent discussion, a work task, playing an instrument, perusing a book, composing, building furniture, fixing a bicycle, cultivating, sports preparing or execution, etc. Research on engagement has found that people who attempted to use their strengths in new ways every day for seven days were more joyful and less discouraged after six months (Seligman et al, 2005).

- 3. Relationships:** Relationships in the PERMA model refer to feeling upheld, cherished, and esteemed by others. Human beings are intrinsically friendly and crave for good and friendly social connections. The need for belongingness is the strongest and most basic in humans and we flourish most in loving and comfortable environments where we enjoy positive relationships (Seligman, 2012). There is proof of this all over the place, however friendly associations become especially significant as we age. The social environment has been found to play a very important role in preventing cognitive decline and stable social environments with strong support from loved ones contributes to increased wellbeing (Siedlecki et al, 2014).
- 4. Meaning:** Another characteristic human quality is the quest for meaning and the need to have a feeling of worth and value. Seligman (2012) stated that our sense of meaning in life connects us to a greater cause which is more significant than ourselves. The more passionate one is about their purpose in the world the greater will be their sense of well-being.

Having significance or reason in life is different for everybody. One can get their sense of direction through their work or profession, passion, a social or political reason or a spiritual or religious belief. A feeling of meaning is directed by personal values, and it has been found out through research that individuals who report having direction in life live longer, experience greater wellbeing and have less medical conditions (Kashdan et al 2009).

- 5. Accomplishments:** This is synonymous with achievement, mastery and competence. A feeling of achievement is a consequence of actively pursuing goals, meeting targets, mastering an endeavor, and having self-motivation to complete what you set off on a mission to do. Reaching one's goals adds to wellbeing since people can take pride in their lives and develop a feeling of satisfaction (Seligman, 2012). Accomplishing intrinsic objectives, like development and association leads to a greater increase in wellbeing than external objectives like monetary rewards, fame or distinction (Seligman, 2013).

Seligman believed that these five elements can help people live happier lives and thus increase their subjective well-being (Madeson, 2021). Each of these five components of the PERMA model contribute to well-being and are measured and worked upon individually. Interventions designed to increase well-being focus on incorporating all or most of these components. Prior researches have shown a positive relationship between each of these components and physical health, vitality, job satisfaction, life satisfaction, and commitment within organizations (Kern et al, 2014). PERMA is also a better predictor of psychological distress than previous reports of distress (Forgeard et al., 2011).

The theoretical framework for the present research is based on the Broaden and Build Theory. The research aims to carry the concept further and will focus on applying interventions that increase the positive affect of institutionalized orphaned females. The intervention plan designed to increase subjective well-being is designed by using the PERMA model and interventions selected include the five components of the model. These interventions will increase positive affect, reduce negative affect, and increase life satisfaction which will in turn increase the subjective well-being of institutionalized orphaned females by broadening their thought-action repertoires, encouraging novel thinking, building personal resources leading to their transformation. These interventions will be delivered through three different modalities of therapy that is; individual therapy, group therapy and pre-recorded video therapy and their differences will be statistically analyzed.

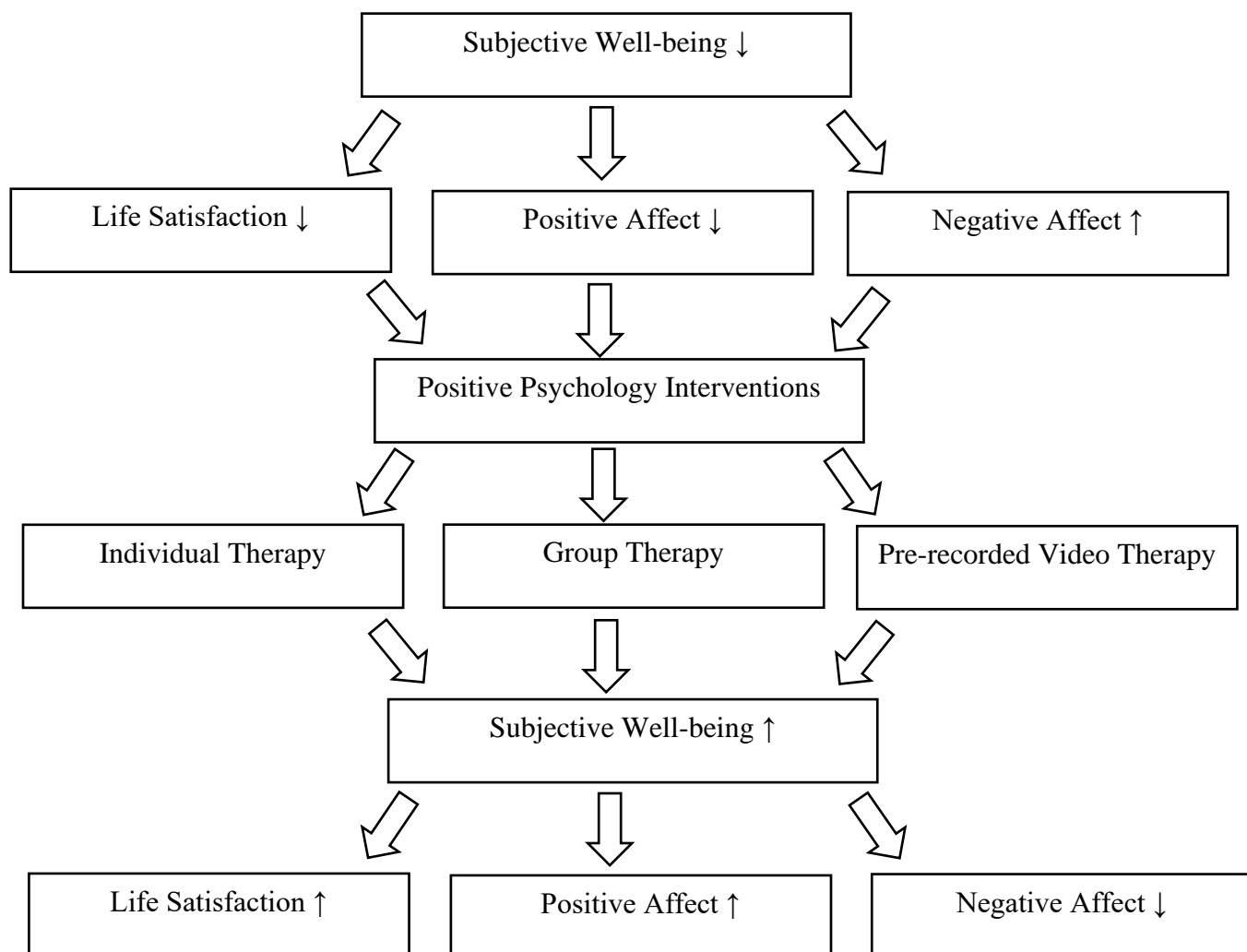


Figure 3.1 Theoretical Model of the Current Research

3.1 Hypotheses

1. Positive psychology interventions would increase the subjective well-being of institutionalized orphaned females.
2. Females who receive positive psychology interventions would report greater subjective well-being as compared to those females who receive no interventions.
3. There will be a significant difference in the effectiveness of the three modalities of therapy that is, individual therapy, group therapy and pre-recorded video therapy in increasing the subjective well-being of institutionalized orphaned females.

3.2 Summary

This chapter includes the various theories of subjective well-being and sheds light on various theoretical perspectives starting from the need and goal satisfaction theories to genetic and personality theories and finally the process/activity theories. The chapter establishes that subjective well-being is under an individual's voluntary control and can be increased. The chapter includes the theoretical framework and theoretical model of the present research.

CHAPTER 4

METHODOLOGY

This chapter provides a detailed overview of the methodology which is used to test the hypotheses developed in the previous chapter. It further describes the tools and techniques of collection of data and sampling framework and also discusses the statistical techniques used to analyze the obtained data.

4.1 Research Design

In the present study the hypotheses were tested by using the matched group, mixed quasi experimental design. 180 institutionalized orphaned females, 60 selected to receive therapy using each modality that is individual therapy, group therapy and pre-recorded video therapy were selected through purposive sampling. The three groups were further divided into wait-list control and experimental groups comprising of 30 participants each. The groups were matched on the basis of age, gender, educational level, and life circumstances. Structured self-report questionnaires were utilized to assess the subjective well-being of the participants in the pre and post control and experimental periods. The comparison between the experimental and control groups of each modality was checked quantitatively.

4.2 Participants

Purposive sampling was used to collect data for the present research. Based on purposive sampling a total of 180 participants were selected for the present research. The participants were then divided into 3 groups: 60 each on the basis of random assignment using odd-even numbers. The 60 participants per group were further divided into a wait-list control and experimental group each comprising of 30 participants. The three main groups differed on the basis of the modality of therapy that is; individual therapy, group therapy and pre-recorded video therapy sessions.

As an inclusion criterion only those females were selected whose ages were between 13 to 19 years and had access to basic education. All the participants of the study were fluent in communicating and writing in English and the National language of Pakistan (Urdu) and had been institutionalized for a minimum of two years at least.

Prior history of any psychological/psychiatric problem were taken from the administration of the orphanages and were used as an exclusion criterion.

4.3 Measures

i. Demographic Information Form

The demographic information of participants was obtained through an interview which inquired about the age, educational qualification, family history, number of years since institutionalization and presence of other siblings at the institution. The

demographic information form was followed by the standardized questionnaires designed for each variable.

ii. Satisfaction with Life Scale (1985)

The Satisfaction with Life Scale (Diener, et al., 1985) is a short 5-item questionnaire which measures the global cognitive judgments of satisfaction with one's life. All items are rated on a seven-point scale ranging from strongly disagree to strongly agree. Participants The instrument has a good reliability and is associated with other measures of subjective well-being, including the General Health Questionnaire and the Symptom Checklist-90-R, providing evidence for construct validity. Internal reliability is typically between .80 and .89, and test-retest reliability ranges from .83 (for a 2-week interval) to .54 (for a 4-year interval) (PAR QoI, 2015). The Satisfaction with Life Scale is a good measure to detect change in life satisfaction during the course of clinical intervention and is therefore widely used in pre and post experimental designs to test effectiveness of treatment (Pavot & Diener, 1993).

iii. Scale of Positive and Negative Experience (2009)

The Scale of Positive and Negative Experience (SPANE; Diener, et al., 2009) is a 12-item questionnaire which includes six items to assess positive feelings and six items to assess negative feelings. All items are rated on a five-point scale ranging from very rarely or never to very often or always. The scale can be used to get scores of positive and negative feelings and can also be used to get an overall affect balance score ranging from -24 to 24. SPANE is a valid and reliable instrument that can measure positive and negative experience of adolescents (Telef, 2013).

4.4 Procedure

The data for the present research was collected after taking an official approval from the authorities of the orphanages concerned. The approval was conditional to the maintenance of confidentiality of the organizations and participants by keeping them anonymous. An informed consent was taken from all the participants with clarification of the purpose and procedure of the study. In the first phase of the study the pre intervention measures, that is, the Demographic Information Form, Satisfaction with Life Scale (Diener, et al., 1985) and The Scale of Positive and Negative Experience (Diener, et al., 2009) were administered on all the participants. After the calculation of pre-test scores the participants were divided into 3 groups; 60 each on the basis of random selection by odd-even numbers. The 60 participants per group were further divided into an experimental and wait-list control group (30 participants per group). The three main groups differed on the basis of the modality of therapy that is; individual therapy, group therapy and pre-recorded video recorded sessions. The experimental groups of both group therapy and pre-recorded video therapy were further divided into two groups of 15 participants each so that the interventions could be delivered efficiently to the participants.

The experimental group of each medium received 6 sessions utilizing positive psychology interventions focusing on increasing their subjective well-being while the wait-list control group received no treatment at this stage. The sessions were conducted on a weekly basis. In the third phase of the study a post-test consisting of the same variable measures was conducted on all the groups in the same order. Both the pre-test and post-test were conducted by the experimenter. The results obtained from the groups were then compared quantitatively by using Statistical Package for the Social Sciences (Version. 22).

An outline for the six sessions utilizing positive psychology interventions for enhancing the subjective well-being using all three modalities of therapy that is; individual therapy, group therapy and pre-recorded video therapy is provided below. The

intervention plan was developed by Shariff (2015) and modified according to the demands of the present research.

Individual Therapy Sessions

Session 1

Aims and Objectives

The aim of this session was to form a rapport with the participant and to form the ground rules for the six-week intervention plan. Another aim of this session was to help the participants respect themselves. For this purpose, the following activities were done:

i. Check-in

This activity was done to introduce the facilitator and the participant to each other. The participants shared their basic information along with their expectations from the therapy. They also shared one positive quality about themselves during the first check-in.

- ii. Once the check-in was done the facilitator and the participants mutually came up with a code of conduct for their session which included punctuality and regularity of attending the sessions along with maintaining confidentiality of all information discussed in the session.

iii. I Am Special Badges

The first session was concluded by doing an activity in which the participants were given a badge on which they had to write their names on the line over the two words "is special." Example: Tooba writes "Tooba is special." Each participant was then asked to make a list of positive traits which makes her special and was then asked to wear the badge daily till the next session. The badges were also decorated by using various craft supplies. The purpose of this activity was to help the participants feel good about themselves.

iv. Check-out

All the six sessions ended with a check-out in which the participants shared their experience of the session. As part of the check-out the participants were asked to rate their current feeling by drawing emoticons with their names on the attendance charts.

Homework

As homework the participants were encouraged to wear their badges till the next session along with reading the list of qualities once a day to increase the positive affect.

Session 2**Aims and Objectives**

The aim of this session was to help the participants in increasing their expression of gratitude by identifying the positive things in their lives. The session also provided the participants with material that they could build upon and keep getting back to in case of stressors as it would help them value their lives and personalities. For this purpose, the following activities were done:

i. Gratitude List and Gratitude Partner

The session started off with the instructor giving a talk to the participants about the effectiveness of gratitude giving in increasing the positivity in one's life. Once the discussion was over the participants were asked to think about all the various things in their life that they are grateful for and were instructed to write them on a piece of paper. Once this was done the participants shared their lists with the therapist who further helped them in brainstorming things they may have left out or things one may have forgotten (Marelisa, 2012).

ii. Feel Good File

Once the gratitude giving and sharing exercise was done the instructor shared the idea of making a file which would be a storage place for positive, loving words and materials that would help combat the negativity in one's life.

The participants were asked to write their names followed by “feel good” on a file, for example “Tooba’s feel good file”. If desired the participants were encouraged to use craft supplies for making a positive and uplifting cover for their files. Once this was done the participants were to put their positive qualities and gratitude list in their “feel good” files.

Homework

The participants were asked to build up their gratitude lists over the entire week by writing two things for which they are grateful in each journal entry and to provide a variety of responses across entries. They were also encouraged to build upon their feel good files by filling it up with material that made them happy and were asked to view it repeatedly.

Session 3

Aims and Objectives

The aim of this session was to increase the experience of gratitude by focusing on one’s strengths. For this purpose, the following methodology was used:

- i. The session began with a discussion of the feel good file and the gratitude lists and the participants were encouraged to keep upgrading their files and frequently going through them.
- ii. **Gratitude Letter to Self**

This activity consisted of an expression of gratitude to the self. The aim of this activity was to help the participants understand their worth and to focus on the strengths which have brought them this far in life instead of their weaknesses. As they were encouraged to pay their gratitude to other things in the previous session this session taught them the importance of paying gratitude to themselves to experience more positive emotions in their lives. The participants were encouraged to make thank-you cards for themselves which included what they are grateful for about themselves and why they are grateful for those qualities (Chua, 2013).

Session 4

Aims and Objectives

The aim of this session was to help the participants understand how their happiness can be enhanced by making others happy and by visualizing their best possible future selves. For this purpose, the following activity was used:

i. Acts of Kindness

First, acts of kindness were defined for the participants and the participants and the facilitator had a discussion on the benefits of helping others. Participants were then asked to perform five acts of kindness during 3 designated days before the next session. They were asked to write their feelings after doing these acts in their “feel good files”. Some examples of acts of kindness can include helping roommates with dressing or homework, washing the dishes, helping the teacher clean up the classroom, and helping a friend with school assignment (Savage, 2011).

ii. Best Possible Future Selves

In this exercise the participants had to visualize and write about their “best possible future selves.” Possible selves contain all the futures that a person has envisioned for themselves that is, the participant gets to lead their ideal life by imagining their best possible future selves. Writing about one’s best possible future self helps in enhancing the psychological well-being of an individual and increase and sustains one’s happiness level (Miller, 2006).

The participants were asked to think about their futures and were instructed to imagine that everything had gone well, and they had succeeded in accomplishing all their life goals. After visualizing this scenario, the participants were asked to write about what they had imagined. As homework they were instructed to do this activity or 20 minutes per day for three days in a row.

Session 5

Aims and Objectives

The aim of this session was to prepare the participants for the termination of the sessions. To achieve this aim, the following methodology was used:

- i. This session was utilized for the summarization of all the previous sessions. Along with the summarization the participants were taught to use these interventions in the long run as coping interventions.

Session 6

Aims and Objectives

The aim of this session was to provide a closure to the sessions and to help the participants take with them all that they had learnt in the previous sessions. This session was utilized for saying goodbyes and for evaluating the progress of the participant. The methodology for this session is provided below:

- i. The session began with the participant making a card for themselves motivating themselves to continue their journey of positivity and growth
- ii. The session ended with the participant sharing their experience of the sessions and talking about their progress. Once the participants had shared their experience the facilitator said their goodbye to the participants and encouraged them to follow the activities post the termination of the sessions.

Follow Up Session

A follow-up session was arranged 15 days post the termination of the sessions as a check to see if the change had been maintained or not. Various queries of participants were also answered in this session, and they were motivated to follow the activities practiced in the individual therapy sessions.

Group Therapy Sessions

Session 1

Aims and Objectives

The aim of this session was to get the group to know each other and to form the ground rules for the six-week intervention plan. Another aim of this session was to help the group members respect themselves. For this purpose, the following activities were done:

i. Check-in

This activity was done to introduce the facilitator and the group members to each other. Each group member shared their basic information along with their expectations from the therapy. The group members also shared one positive quality about themselves during the first check-in.

- ii. Once the check-in was done the facilitator and the participants mutually came up with a code of conduct for their group which included punctuality and regularity of attending the group sessions along with maintaining confidentiality of all information discussed in the group.

iii. I Am Special Badges

The first session was concluded by doing an activity in which the participants were given a badge on which they had to write their names on the line over the two words "is special." Example: Tooba writes "Tooba is special." Each participant was then asked to make a list of positive traits which makes her special and was then asked to wear the badge daily till the next session. The badges were also decorated by using various craft supplies. The purpose of this activity was to help the participants feel good about themselves.

iv. Check-out

All the six sessions ended with a check-out in which the participants shared their experience of the session. As part of the check-out the participants were asked to rate their current feeling by drawing emoticons with their names on the attendance charts.

Homework

As homework the participants were encouraged to wear their badges till the next session along with reading the list of qualities once a day to increase the positive affect.

Session 2**Aims and Objectives**

The aim of this session was to help the participants in increasing their expression of gratitude by identifying the positive things in their lives. The session also provided the participants with material that they could build upon and keep getting back to in case of stressors as it would help them value their lives and personalities. For this purpose, the following activities were done:

i. Gratitude List and Gratitude Partner

The session started off with the instructor giving a talk to the participants about the effectiveness of gratitude giving in increasing the positivity in one's life. Once the discussion was over the participants were asked to think about all the various things in their life that they are grateful for and were instructed to write them on a piece of paper. Once this was done the group was divided into pairs and the partners shared what they were grateful for with each other. The partners were encouraged feed from each other's ideas. In addition, if the partners knew each other well they could remind each other of things one may be leaving out or things one may have forgotten (Marelisa, 2012).

ii. Feel Good File

Once the gratitude giving and sharing exercise was done the instructor shared the idea of making a file which would be a storage place for positive, loving words and materials that would help combat the negativity in one's life.

The participants were asked to write their names followed by “feel good” on a file, for example “Tooba’s feel good file”. If desired the participants were encouraged to use craft supplies for making a positive and uplifting cover for their files. Once this was done the participants were to put their positive qualities and gratitude list in their “feel good” files.

Homework

The participants were asked to build up their gratitude lists over the entire week by writing two things for which they are grateful in each journal entry and to provide a variety of responses across entries. They were also encouraged to build upon their feel good files by filling it up with material that made them happy and were asked to view it repeatedly.

Session 3

Aims and Objectives

The aim of this session was to increase the experience of gratitude by focusing on one’s strengths. For this purpose, the following methodology was used:

- i. The session began with a discussion of the feel good file and the gratitude lists and the participants were encouraged to keep upgrading their files and frequently going through them.

- ii. Gratitude Letter to Self**

This activity consisted of an expression of gratitude to the self. The aim of this activity was to help the participants understand their worth and to focus on the strengths which have brought them this far in life instead of their weaknesses. As they were encouraged to pay their gratitude to other things in the previous session this session taught them the importance of paying gratitude to themselves to experience more positive emotions in their lives. The participants were encouraged to make thank-you cards for themselves which included what they are grateful for about themselves and why they are grateful for those qualities (Chua, 2013).

Session 4

Aims and Objectives

The aim of this session was to help the participants understand how their happiness can be enhanced by making others happy and by visualizing their best possible future selves. For this purpose, the following activity were used:

i. Acts of Kindness

First, acts of kindness was defined for the participants and an interactive lecture was given to them to help understand the benefits of helping others. Participants were then asked to perform five acts of kindness during 3 designated days before the next session. They were asked to write their feelings after doing these acts in their “feel good files”. Some examples of acts of kindness can include helping roommates with dressing or homework, washing the dishes, helping the teacher clean up the classroom, and helping a friend with school assignment (Savage, 2011).

ii. Best Possible Future Selves

In this exercise the participants had to visualize and write about their “best possible future selves.” Possible selves contain all the futures that a person has envisioned for themselves that is, the participant gets to lead their ideal life by imagining their best possible future selves. Writing about one’s best possible future self helps in enhancing the psychological well-being of an individual and increase and sustains one’s happiness level (Miller, 2006).

The participants were asked to think about their futures and were instructed to imagine that everything had gone well, and they had succeeded in accomplishing all their life goals. After visualizing this scenario, the participants were asked to write about what they had imagined. As homework they were instructed to do this activity or 20 minutes per day for three days in a row.

Session 5

Aims and Objectives

The aim of this session was to prepare the participants for the termination of the group sessions. To achieve this aim, the following methodology was used:

- i. The first half of the session was utilized for the summarization of all the previous sessions. Along with the summarization the participants were taught to use these interventions in the long run as coping interventions.
- ii. The second part of this session was utilized to plan the farewell party that was to be held the following week.

Session 6

Aims and Objectives

The aim of this session was to provide a closure to the sessions and to help the participants take with them all that they had learnt in the previous sessions. This session was utilized for saying goodbyes and for evaluating the progress of each participant. The methodology for this session is provided below:

- i. The duration of this session was greater than the earlier ones. It began with every participant sharing their individual experience in the group and their goodbye to the members of the group. Once every participant had shared their experience the instructor said their goodbyes to the group and encouraged the participants to follow the activities post the termination of the sessions.
- ii. A small farewell party was then enjoyed by both the participants and the instructor to provide a closure to the 6 intervention sessions.

Follow Up Session

A follow-up session was arranged 15 days post the termination of the group sessions as a check to see if the change had been maintained or not. Various queries of participants were also answered in this session, and they were motivated to follow the activities practiced in the group session.

Pre-Recorded Video Therapy Sessions

Videos of sessions were sent to the designated orphanage in advance and each week one video was played for the selected experimental group. A member from the orphanage staff was selected in advance who would be preset as a supervisor in the room at the time of the session to provide materials to participants for various activities and to monitor the timings as well as answer basic queries.

Session 1

Aims and Objectives

The aim of this session was to get the group to know each other and to form the ground rules for the six-week intervention plan. Another aim of this session was to help the group members respect themselves. For this purpose, the following activities were done:

i. Check-in

This activity was done to introduce the facilitator and the group members to each other. Each group member shared their basic information along with their expectations from the therapy. The group members also shared one positive quality about themselves during the first check-in.

- ii. Once the check-in was done the participants mutually came up with a code of conduct for their group which included punctuality and regularity of attending the group sessions along with maintaining confidentiality of all information discussed in the group.

iii. I Am Special Badges

The first session was concluded by doing an activity in which the participants were given a badge on which they had to write their names on the line over the two words "is special." Example: Tooba writes "Tooba is special." Each participant was then asked to make a list of positive traits which makes her special and was then asked to wear the badge daily till the next session. The badges were also decorated by using various craft supplies. The purpose of this activity was to help the participants feel good about themselves.

iv. Check-out

All the six sessions ended with a check-out in which the participants shared their experience of the session. As part of the check-out the participants were asked to rate their current feeling by drawing emoticons with their names on the attendance charts.

Homework

As homework the participants were encouraged to wear their badges till the next session along with reading the list of qualities once a day to increase the positive affect.

Session 2

Aims and Objectives

The aim of this session was to help the participants in increasing their expression of gratitude by identifying the positive things in their lives. The session also provided the participants with material that they could build upon and keep getting back to in case of stressors as it would help them value their lives and personalities. For this purpose, the following activities were done:

i. Gratitude List and Gratitude Partner

The session started off with the instructor giving a talk to the participants about the effectiveness of gratitude giving in increasing the positivity in one's life. Once the discussion was over the participants were asked to think about all the various things in their life that they are grateful for and were instructed to write them on a piece of paper. Once this was done the group was divided into pairs and the partners shared what they were grateful for with each other. The partners were encouraged feed from each other's ideas. In addition, if the partners knew each other well they could remind each other of things one may be leaving out or things one may have forgotten (Marelisa, 2012).

ii. Feel Good File

Once the gratitude giving and sharing exercise was done the instructor shared the idea of making a file which would be a storage place for positive, loving words and materials that would help combat the negativity in one's life.

The participants were asked to write their names followed by "feel good" on a file, for example "Tooba's feel good file". If desired the participants were encouraged to use craft supplies for making a positive and uplifting cover for their files. Once this was done the participants were to put their positive qualities and gratitude list in their "feel good" files.

Homework

The participants were asked to build up their gratitude lists over the entire week by writing two things for which they are grateful in each journal entry and to provide a variety of responses across entries. They were also encouraged to build upon their feel good files by filling it up with material that made them happy and were asked to view it repeatedly.

Session 3**Aims and Objectives**

The aim of this session was to increase the experience of gratitude by focusing on one's strengths. For this purpose, the following methodology was used:

- i. The session began with a discussion of the feel good file and the gratitude lists and the participants were encouraged to keep upgrading their files and frequently going through them.

- ii. Gratitude Letter to Self**

This activity consisted of an expression of gratitude to the self. The aim of this activity was to help the participants understand their worth and to focus on the strengths which have brought them this far in life instead of their weaknesses. As they were encouraged to pay their gratitude to other things in the previous session this session taught them the importance of paying gratitude to themselves to experience more positive emotions in their lives. The participants were encouraged to make thank-you cards for themselves which included what they are grateful for about themselves and why they are grateful for those qualities (Chua, 2013).

Session 4

Aims and Objectives

The aim of this session was to help the participants understand how their happiness can be enhanced by making others happy and by visualizing their best possible future selves. For this purpose, the following activity would be used:

- i. Acts of Kindness**

First, acts of kindness was defined for the participants and a brief talk was given to them to help understand the benefits of helping others. Participants were then asked to perform five acts of kindness during 3 designated days before the next session. They were asked to write their feelings after doing these acts in their “feel good files”. Some examples of acts of kindness can include helping roommates with dressing or homework, washing the dishes, helping the teacher clean up the classroom, and helping a friend with school assignment (Savage, 2011).

- ii. Best Possible Future Selves**

In this exercise the participants had to visualize and write about their “best possible future selves.” Possible selves contain all the futures that a person has envisioned for themselves that is, the participant gets to lead their ideal life by imagining their best

possible future selves. Writing about one's best possible future self helps in enhancing the psychological well-being of an individual and increase and sustains one's happiness level (Miller, 2006).

The participants were asked to think about their futures and were instructed to imagine that everything had gone well, and they had succeeded in accomplishing all their life goals. After visualizing this scenario, the participants were asked to write about what they had imagined. As homework they were instructed to do this activity or 20 minutes per day for three days in a row.

Session 5

Aims and Objectives

The aim of this session was to prepare the participants for the termination of the group sessions. To achieve this aim, the following methodology was used:

- i. The first half of the session was utilized for the summarization of all the previous sessions. Along with the summarization the participants were taught to use these interventions in the long run as coping interventions.
- ii. The second part of this session was utilized to plan the farewell party that was to be held the following week.

Session 6

Aims and Objectives

The aim of this session was to provide a closure to the sessions and to help the participants take with them all that they had learnt in the previous sessions. This session was utilized for saying goodbyes and for sharing progress. The methodology for this session is provided below:

- i. The duration of this session was greater than the earlier ones. It began with every participant sharing their individual experience in the group and their goodbye to the members of the group. Once every participant had shared their experience the instructor said their goodbyes to the group and encouraged the participants to follow the activities post the termination of the sessions.
- ii. A small farewell party was then enjoyed by all the participants to provide a closure to the 6 intervention sessions.

Follow-Up Session

No follow-up session was conducted with this group as the sessions were pre-recorded and the therapist wasn't available on-ground to answer queries.

The general outline of sessions and interventions used for all experimental groups were similar however, a few changes had to be made based on the therapeutic setting of each modality. All pair activities done in the experimental group utilizing individual therapy sessions were done between the experimenter and the participant as this modality did not use a group setting. There was a difference in the format of the last session too in this modality as there was no farewell party and participants wrote a letter to themselves to motivate them to continue this journey and utilize the interventions they had learnt during the process. No follow-up session was conducted for participants in the experimental group utilizing pre-recorded video therapy sessions as the experimenter was unavailable to answer queries in this modality.

4.5 Statistical Analysis

The pre-intervention and post-intervention results obtained from the experimental and wait-list control groups were compared quantitatively by using Statistical Package for Social Sciences (version 22). The independent samples t-test and paired t-test were

used to test the hypotheses for between and within group comparison. The post intervention results of the experimental groups of all three mediums of therapy were also compared quantitatively by using ANOVA and post hoc analysis.

4.6 Ethical Considerations

This research was conducted in a manner that respected the rights, dignity, and welfare of all its participants. The research plan was first approved by the departmental ethics review committee to assure that it meets all ethical standards. A letter highlighting the purpose of the research was sent to the heads of various orphanages to seek approval for the purpose of data collection. A consent letter was sent to the heads as the participants were underage. The letter highlighted the objective, nature, benefits and duration of the research. It also assured the organizations regarding ethical issues like confidentiality of the data of participants and the organizations involved. The participants were also briefed about the purpose of the research and their consent was taken. They were given the right to withdraw from the research at any given time and their decision was fully respected. Confidentiality of results was assured to both, the participants, and organizations. The participants allocated to the wait-list control group also received the interventions once the research was over.

4.7 Summary

This chapter explained in detail the methodology that was used for the present research. The sample of the research consisted of institutionalized orphaned females who formed the unit for analysis for the present research. The chapter also discussed the research design used to carry the research along with characteristics of the sample and the data collection procedure. It also presents the reliability and validity of the measures used. The chapter also highlights the ethical considerations that were ensured during the entire course of the research.

CHAPTER 5

RESULTS

The present chapter focuses on the detailed statistical analysis of the research data and descriptive elaboration of the research sample. It explains the statistical significance of the results obtained in the light of the research hypotheses. The analysis has been conducted using the Statistical Package for Social Sciences (Version 22). Significance level of 0.05 was determined for the analysis.

Table 5.1: Demographics of the Participants (N=180)

Variables	f	%
Age		
13	55	30.6
14	36	20.0
15	29	16.1
16	25	13.9
17	20	11.1
16	15	8.3
Number of Siblings at Institution		
0	105	58.3
1	34	18.9
2	28	15.6
3	7	3.9
4	6	3.3

Years of Institutionalization		
2	10	5.6
3	9	5.0
4	13	7.2
5	27	15.0
6	20	11.1
7	22	12.2
8	23	12.8
9	20	11.1
10	16	8.9
11	10	5.6
12	10	5.6
Grade		
1	2	1.1
2	2	1.1
3	5	2.8
4	8	4.4
5	11	6.1
6	24	13.3
7	25	13.9
8	32	17.8
9	22	12.2
10	22	12.2
11	17	9.4
12	10	5.6

Table 5.1 presents the frequency and percentages of the basic demographic of the participants that is, Age, Number of other siblings at the institution, Years of Institutionalization and Academic grade.

Table 5.2: Descriptive Statistics of the Sample (N=180)

	N	M	SD
Age	180	14.80	1.652
Years of Institutionalization	180	7.03	2.681
Grade	180	7.82	2.434

Table 5.2 provides descriptive statistics of the sample. The average age of the participants was 14.80 years, and their average educational qualification was till grade 8. The participants had been institutionalized for an average of 7.03 years.

Table 5.3: Cronbach's Alpha Reliability of the Satisfaction with Life Scale and Scale of Positive and Negative Experience

	N	Number of Items	Cronbach's Alpha
Satisfaction with Life Scale	180	5	.79
Scale of Positive and Negative Experience (Positive Feelings)	180	6	.81
Scale of Positive and Negative Experience (Negative Feelings)	180	6	.60

Table 5.3 shows the Cronbach alpha reliabilities of the Satisfaction with Life Scale and Scale of Positive and Negative Experience.

Table 5.4: Independent Sample t-Test of Pre-Test Results of Experimental and Wait-list Control Groups

					<u>95% CI</u>		
	M	SD	t	P	LL	UL	Cohen's d
Satisfaction with Life							
Experimental Group	12.58	5.18	1.02	0.194	-0.65	2.07	0.15
Control Group	11.87	4.00					
Positive Feelings							
Experimental Group	16.37	4.41	1.29	0.558	-0.42	2.02	0.19
Control Group	15.57	3.88					
Negative Feelings							
Experimental Group	20.24	4.00	-.32	0.033	-1.19	0.86	0.04
Control Group	20.41	2.89					
Affect Balance							
Experimental Group	-3.88	7.39	.99	0.113	-0.95	2.89	0.14
Control Group	-4.84	5.55					

Note: N=180, df=178

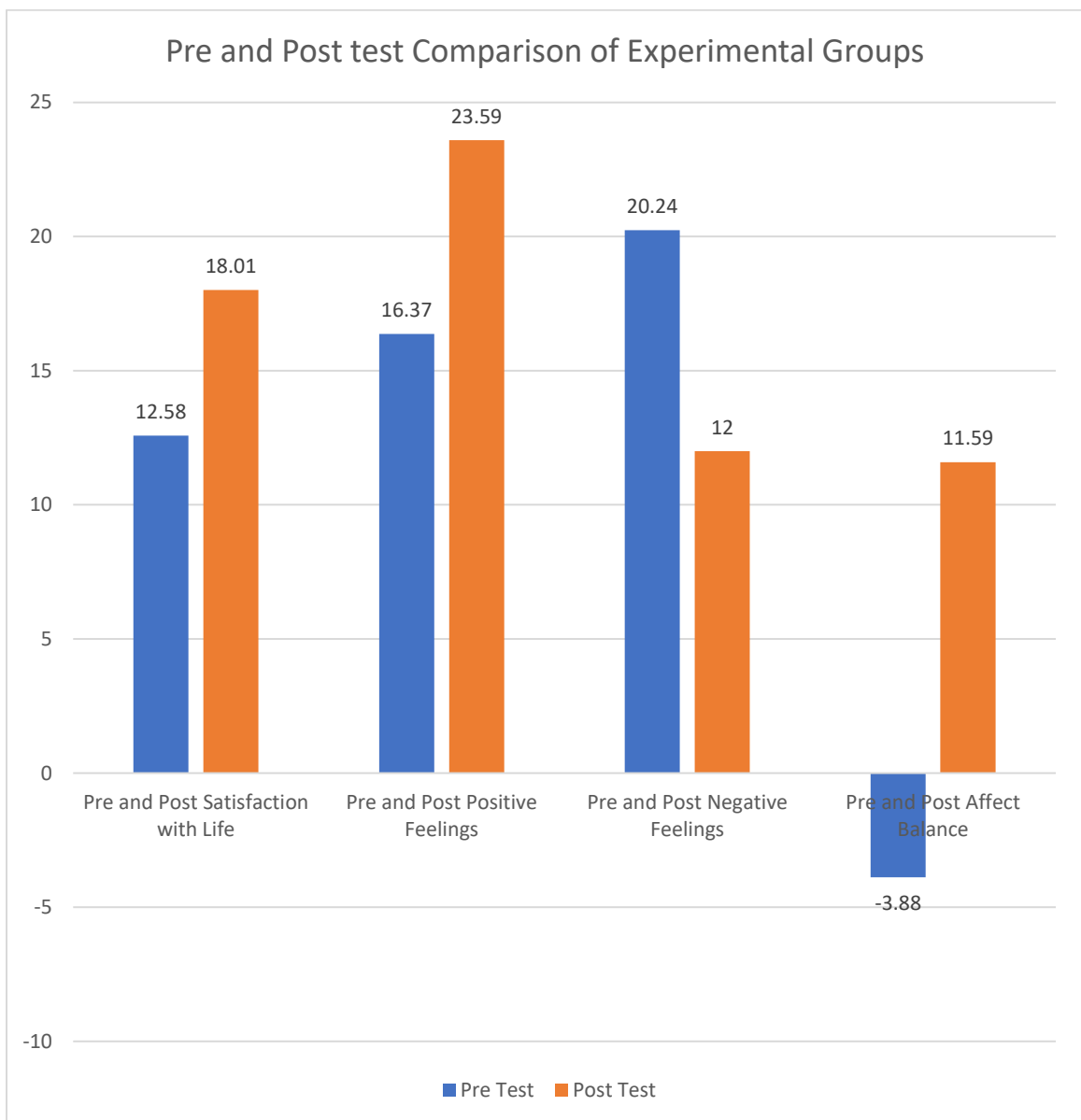
Table 5.4 indicates that there is no significant difference between the pre-test results of the experimental and control group that is, the two groups had similar scores on all the components of subjective well-being before the application of interventions.

Table 5.5: Paired Sample t-Test of Pre-Test and Post-Test Results of Experimental Groups

					<u>95% CI</u>		
	M	SD	t	P	LL	UL	Cohen's d
Satisfaction with Life							
Pre-test	12.58	5.18		.000	4.45	6.41	1.02
Post-test	18.01	5.46	11.00**				
Positive Feelings							
Pre-test	16.37	4.41	17.67**	.000	6.41	8.03	1.99
Post-test	23.59	2.63					
Negative Feelings							
Pre-test	20.24	4.00	-	.000	-9.16	.732	2.22
Post-test	12.00	3.37	17.80**				
Affect Balance							
Pre-test	-3.88	7.39	20.64**	.000	13.97	16.95	2.48
Post-test	11.59	4.80					

Note: **p < .01, N=90, df=89

Table 5.5 indicates that there is a significant difference in the subjective well-being of participants before and after the application of positive psychology interventions.

Figure 5.1

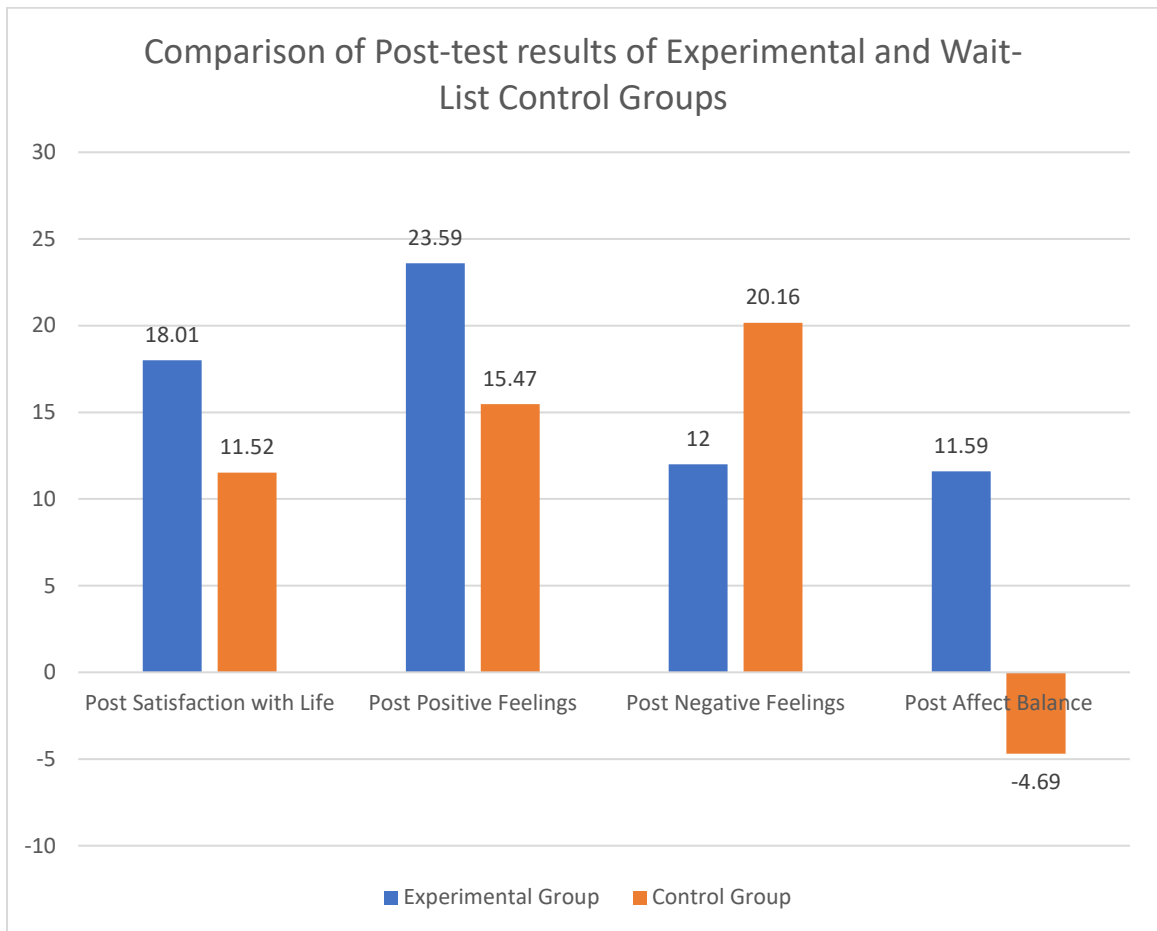
A graphical representation of the change in subjective well-being pre and post the utilization of positive psychology interventions is provided in Figure 5.1

Table 5.6: Independent Sample t-Test of Post-Test Results of Experimental and Wait-list Control Groups

	M	SD	t	P	95% CI		Cohen's d
					LL	UL	
Satisfaction with Life							
Experimental Group	18.01	5.46	9.13**	.000	5.08	7.89	1.36
Control Group	11.52	3.95					
Positive Feelings							
Experimental Group	23.59	2.63	17.48**	.000	7.20	9.03	2.60
Control Group	15.47	3.53					
Negative Feelings							
Experimental Group	12.00	3.37	-	.000	-9.03	-7.28	2.74
Control Group	20.16	2.51	18.38**				
Affect Balance							
Experimental Group	11.59	4.80	22.47**	.000	14.84	17.70	1.42
Control Group	.4.69	4.91					

Note: **p <.01, N=180, df=178

Table 5.6 indicates that there is a significant difference in the post-test results of the experimental and control group that is, females subjected to receive positive psychology interventions reported higher subjective well-being than females who weren't subjected to receive positive psychology interventions.

Figure 5.2

A graphical representation of the post-test results of the wait-list control and experimental groups is provided in Figure 5.2.

Table 5.7: Descriptive Statistics of the Pre and Post Subjective Well-being Scores of All Three Experimental Groups

	Group	N	M	SD
Pre Satisfaction with Life	Video Therapy	30	12.13	5.98
	Individual Therapy	30	13.33	5.58
	Group Therapy	30	12.27	3.83
Post Satisfaction with Life	Video Therapy	30	14.70	5.76
	Individual Therapy	30	18.47	4.29
	Group Therapy	30	20.87	4.46
Pre Positive Feelings	Video Therapy	30	15.70	4.64
	Individual Therapy	30	17.47	4.77
	Group Therapy	30	15.93	3.68
Post Positive Feelings	Video Therapy	30	22.67	2.60
	Individual Therapy	30	24.00	2.85
	Group Therapy	30	24.10	2.23
Pre Negative Feelings	Video Therapy	30	19.60	3.99
	Individual Therapy	30	20.60	3.61
	Group Therapy	30	20.53	4.40
Post Negative Feelings	Video Therapy	30	13.23	3.29
	Individual Therapy	30	12.87	2.60
	Group Therapy	30	9.90	3.22
Pre Affect Balance	Video Therapy	30	-3.90	8.19
	Individual Therapy	30	-3.13	7.08
	Group Therapy	30	-4.60	7.03
Post Affect Balance	Video Therapy	30	9.43	5.26
	Individual Therapy	30	11.13	4.22
	Group Therapy	30	14.20	3.65

Table 5.7 provides descriptive statistics of the of the pre and post Subjective well-being scores of all three experimental groups including their mean and standard deviation on the four components of subjective well-being.

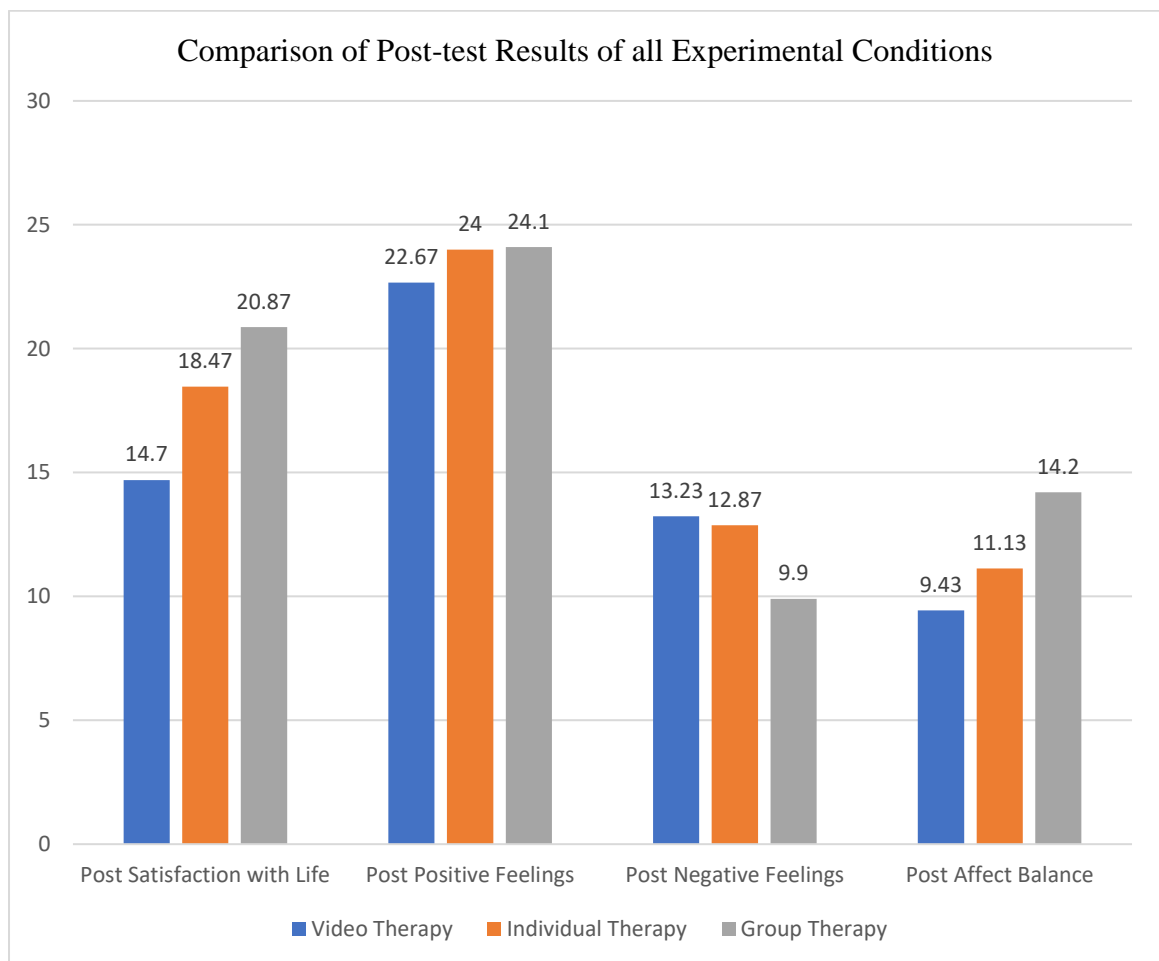
Table 5.8: One-Way ANOVA Comparing the Pre and Post Subjective Well-being of the Experimental Groups

			SS	df	MS	F	P	h²
Pre Satisfaction with Life	Between	Groups	25.95	2	12.97	.47	.623	–
	Within	Groups	2370.00	87	27.24			
Post Satisfaction with Life	Between	Groups	579.75	2	289.87	12.15	.000**	.21
	Within	Groups	2075.23	87	23.85			
Pre Positive Feelings	Between	Groups	55.26	2	27.63	1.43	.245	–
	Within	Groups	1679.63	87	19.30			
Post Positive Feelings	Between	Groups	38.42	2	19.21	2.89	.061	–
	Within	Groups	577.36	87	6.63			
Pre Negative Feelings	Between	Groups	18.75	2	9.37	.58	.562	–
	Within	Groups	1405.86	87	16.15			

Post	Negative	Between	200.46	2	100.23	10.71	.000**	.19
Feelings		Groups						
		Within	813.53	87	9.35			
		Groups						
Pre	Affect	Between	32.28	2	16.14	.29	.749	_
Balance		Groups						
		Within	4837.36	87	55.60			
		Groups						
Post	Affect	Between	350.15	2	175.07	8.92	.000**	.17
Balance		Groups						
		Within	1707.63	87	19.62			
		Groups						

Note: **p < .01

Table 5.8 indicates that there is a statistically significant difference between the three experimental conditions that is, individual therapy, group therapy and pre-recorded video therapy.

Figure 5.3

A graphical representation of the post-test results of all experimental groups is provided in Figure 5.3

Table 5.9: Post Hoc Analysis Comparing the Post Subjective Well-being of the Experimental Groups

Variables	(I) Type of treatment condition	(J) Type of treatment condition	Mean Difference (I-J)	SEM	P
Negative Feelings	Video Therapy	Group Therapy	3.33*	.79	.000
	Individual Therapy	Group Therapy	2.96*	.79	.001
Affect Balance	Video Therapy	Group Therapy	-4.76*	1.14	.000
	Individual Therapy	Group Therapy	-3.06*	1.14	.026
Satisfaction with Life	Video Therapy	Individual Therapy	-3.76*	1.26	.011
		Group Therapy	-6.16*	1.26	.000

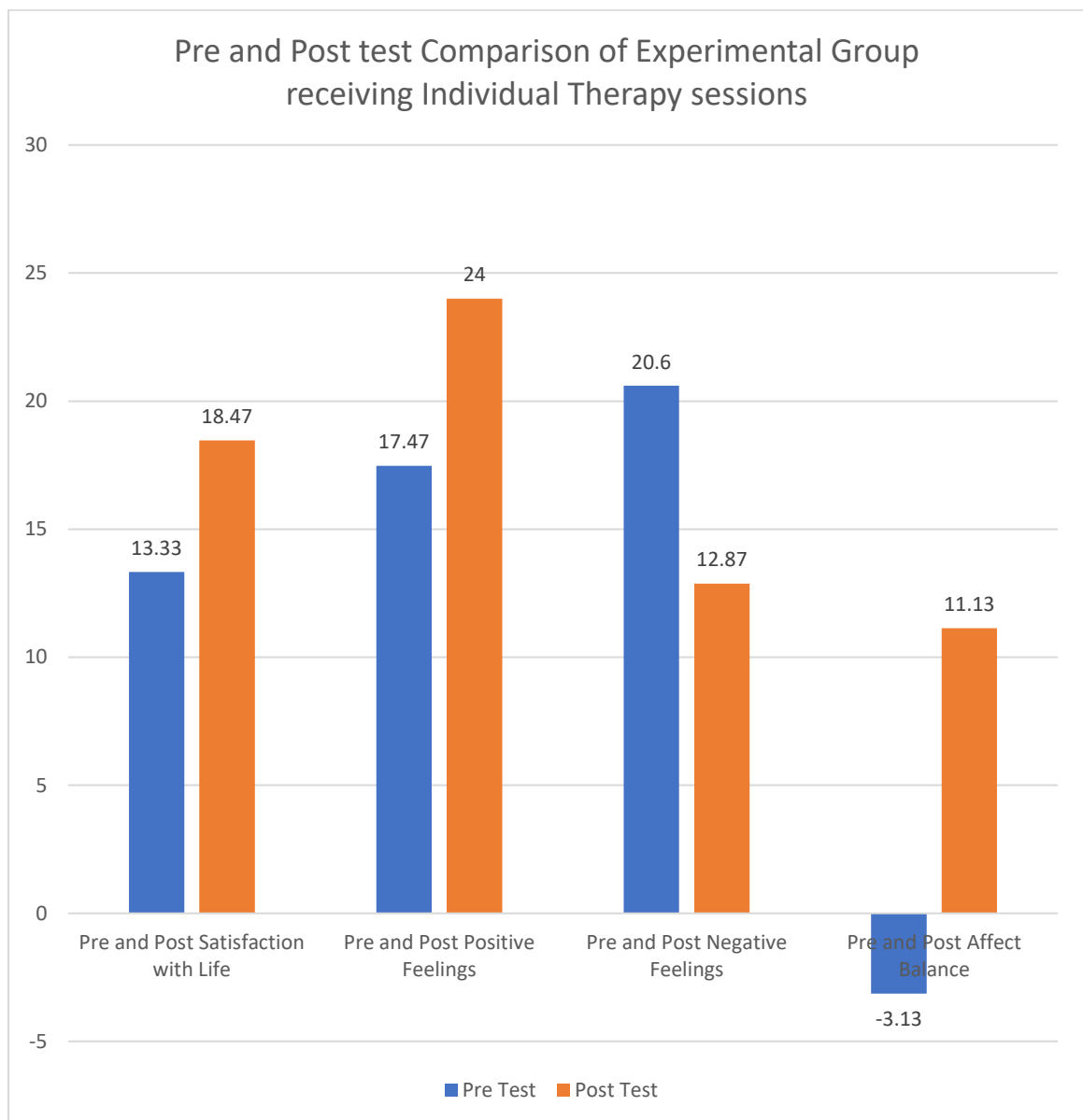
The findings of Table 5.9 indicates that video therapy and individual therapy were more significant in reducing negative affect than group therapy. Group therapy was more effective than individual and video therapy in increasing affect balance and both Group therapy and Individual therapy were more significant in increasing life satisfaction than video therapy.

Table 5.10: Paired Sample t-Test of Pre-Test and Post-Test Results of Experimental Group Receiving Individual Therapy Sessions

					<u>95% CI</u>		
	M	SD	t	P	LL	UL	Cohen's d
Satisfaction with Life							
Pre-test	13.33	5.58		.000	4.13	6.13	1.03
Post-test	18.47	4.29	10.46**				
Positive Feelings							
Pre-test	17.47	4.77	10.42**	.000	5.25	7.81	1.66
Post-test	24.00	2.85					
Negative Feelings							
Pre-test	20.60	3.61	-	.000	-8.79	-6.66	2.45
Post-test	12.87	2.60	14.85**				
Affect Balance							
Pre-test	-3.13	7.08	14.73**	.000	12.28	16.24	2.44
Post-test	11.13	4.22					

Note: **p <.01, N=30, df=29

Table 5.10 indicates that there is a significant difference in the subjective well-being of participants before and after the application of positive psychology interventions delivered through individual Therapy sessions.

Figure 5.4

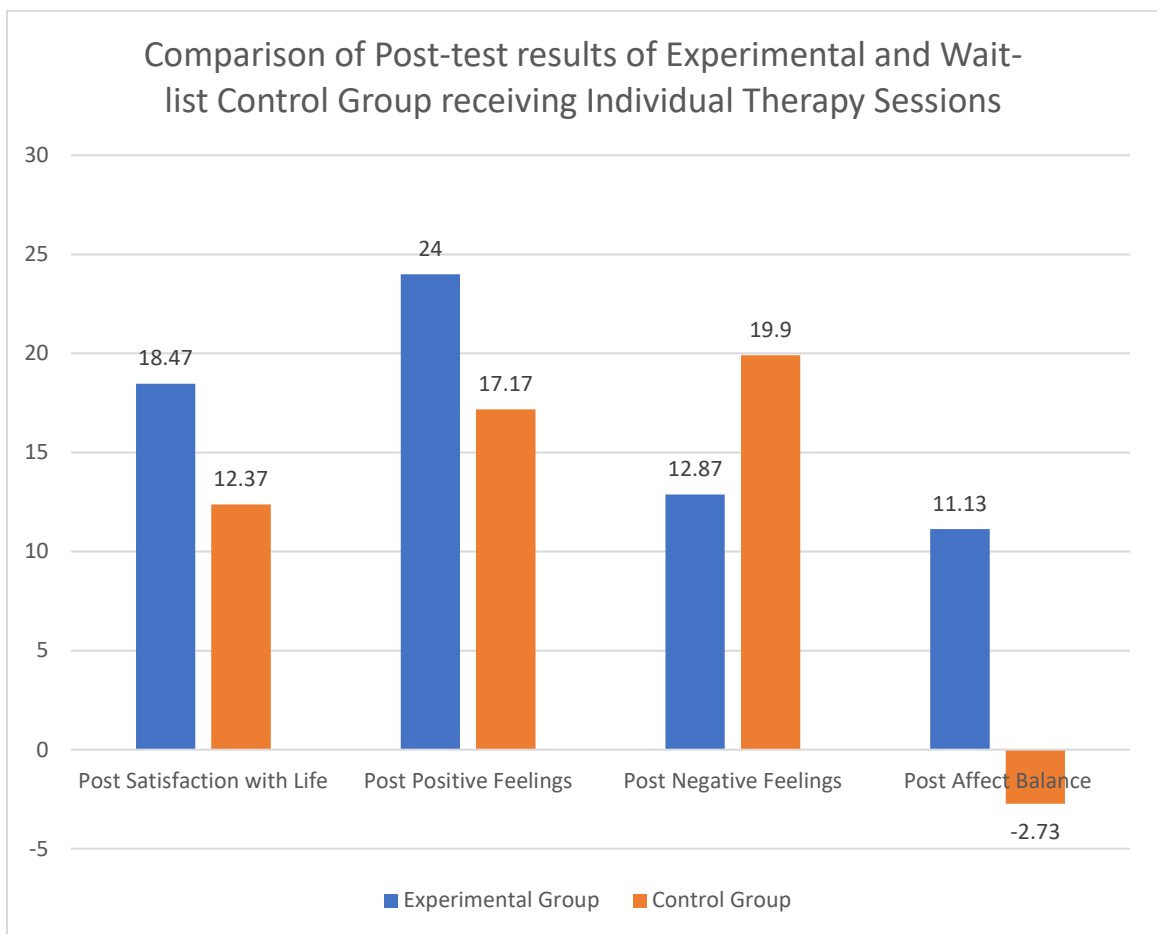
A graphical representation of the change in subjective well-being pre and post the utilization of positive psychology interventions delivered through individual therapy sessions is provided in Figure 5.4

Table 5.11: Independent Sample t-Test of Post Test Results of Experimental and Wait-list Group Receiving Individual Therapy Sessions

	M	SD	t	P	95% CI		Cohen's d
					LL	UL	
Satisfaction with Life							
Experimental Group	18.47	4.29	5.33**	.000	3.81	8.39	1.43
Control Group	12.37	4.56					
Positive Feelings							
Experimental Group	24.00	2.85	8.32**	.000	5.19	8.47	2.15
Control Group	17.17	3.47					
Negative Feelings							
Experimental Group	12.87	2.60	-	.000	-8.38	-5.68	2.70
Control Group	19.90	2.60	10.44**				
Affect Balance							
Experimental Group	11.13	4.22	12.51**	.000	11.65	16.08	3.23
Control Group	-2.73	4.35					

Note: **p <.01, N=60, df=58

Table 5.11 indicates that there is a significant difference in the post-test results of the experimental and control group that is, females subjected to receive positive psychology interventions through individual therapy reported higher subjective well-being than females who weren't subjected to receive positive psychology interventions.

Figure 5.5

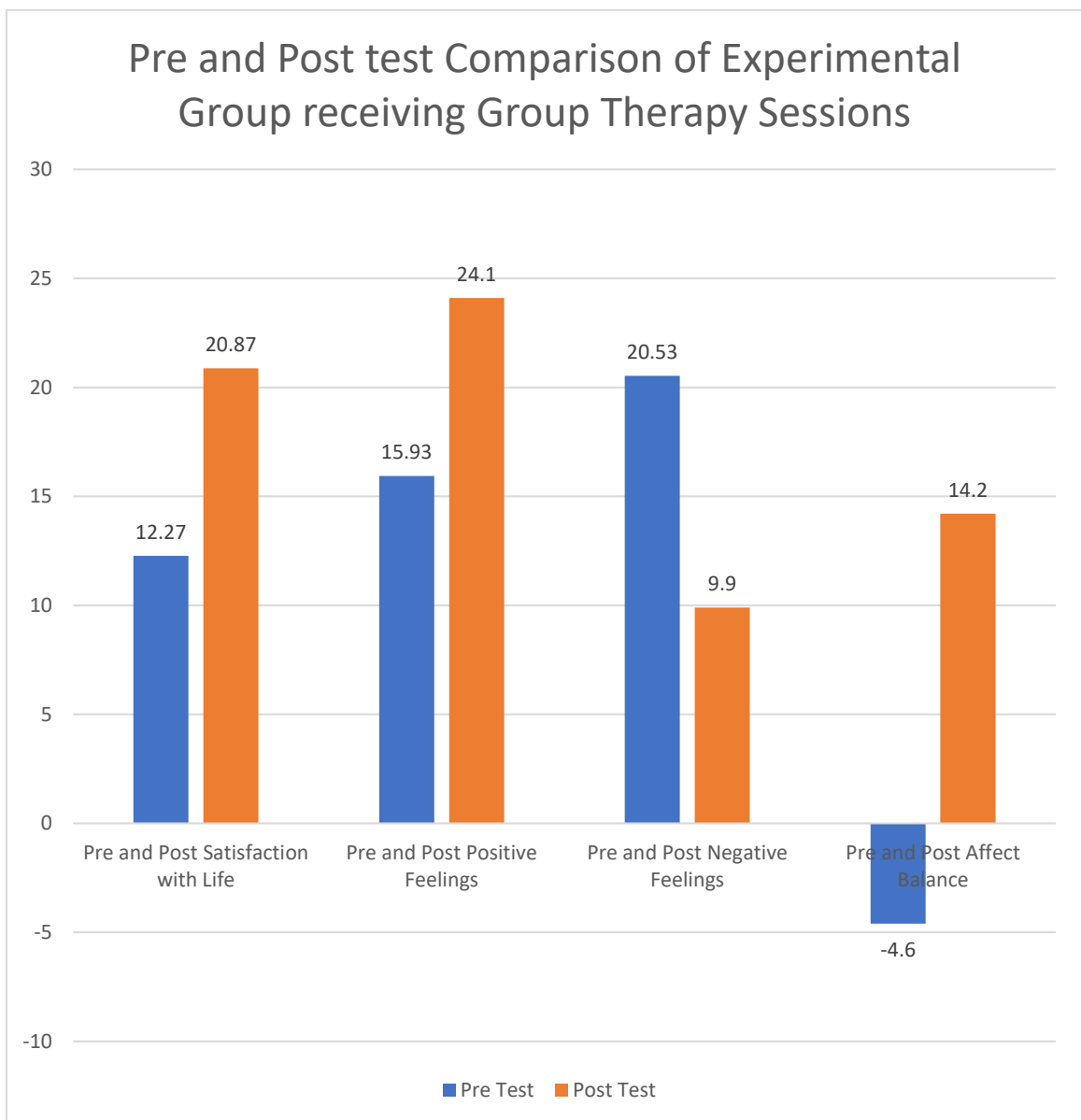
A graphical representation of the post-test results of the control and experimental groups receiving positive psychology interventions delivered through individual therapy sessions is provided in Figure 5.5

Table 5.12: Paired Sample t-Test of Pre-Test and Post-Test Results of Experimental Group Receiving Group Therapy Sessions

					<u>95% CI</u>		
	M	SD	t	P	LL	UL	Cohen's d
Satisfaction with Life							
Pre-test	12.27	3.83	7.67**	.000	6.30	10.89	2.06
Post-test	20.87	4.46					
Positive Feelings							
Pre-test	15.93	3.68	9.98**	.000	6.49	9.84	2.70
Post-test	24.10	2.23					
Negative Feelings							
Pre-test	20.53	4.40	-	.000	-	-8.74	2.75
			11.53**		12.51		
Post-test	9.90	3.22					
Affect Balance							
Pre-test	-4.60	7.03	13.08**	.000	15.86	21.73	3.36
Post-test	14.20	3.65					

Note: **p <.01, N=30, df=29

Table 5.12 indicates that there is a significant difference in the subjective well-being of participants before and after the application of positive psychology interventions delivered through Group Therapy sessions.

Figure 5.6

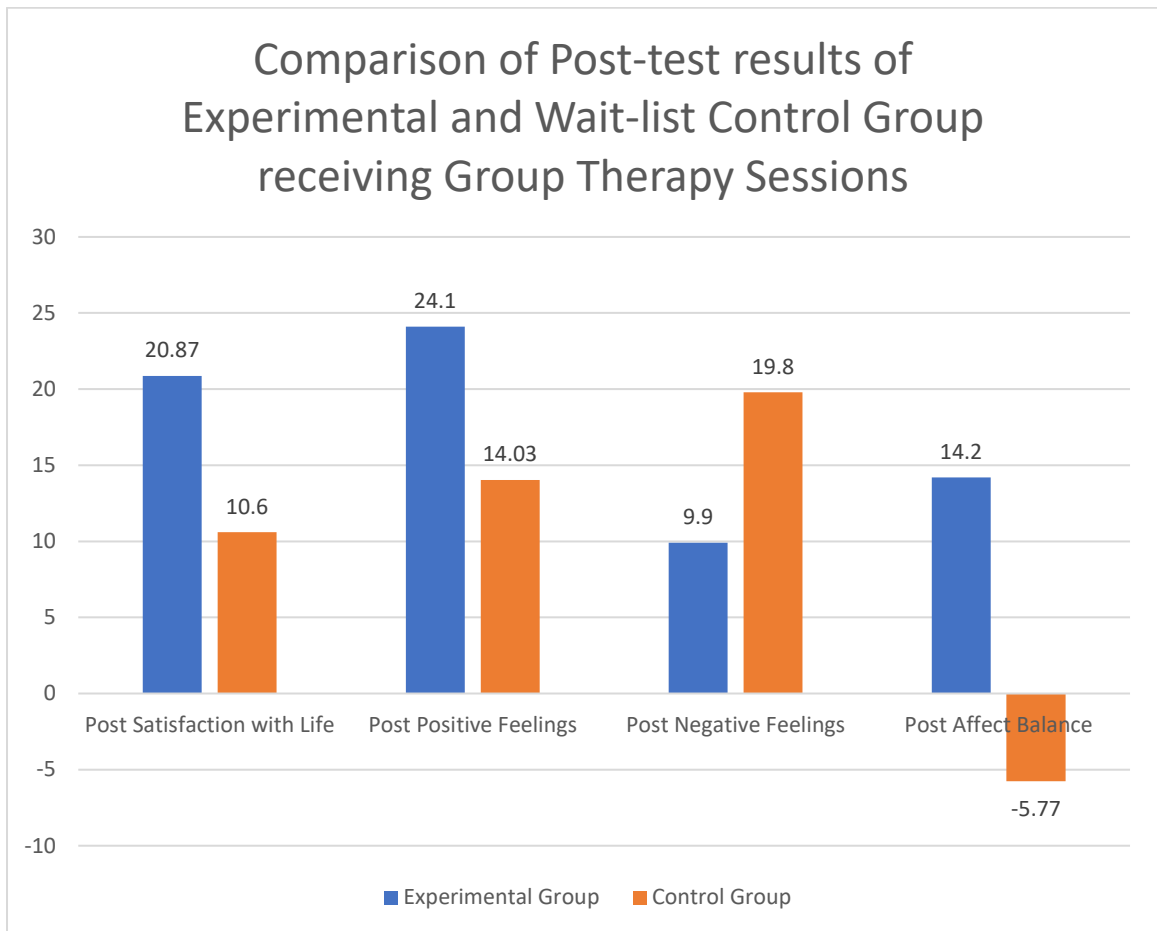
A graphical representation of the change in subjective well-being pre and post the utilization of positive psychology interventions delivered through group therapy sessions is provided in Figure 5.6

Table 5.13: Independent Sample t-Test of Post Test Results of Experimental and Wait-list Group Receiving Group Therapy Sessions

	M	SD	t	P	95% CI		Cohen's d
					LL	UL	
Satisfaction with Life							
Experimental Group	20.87	4.46	9.98**	.000	8.20	12.32	2.57
Control Group	10.60	3.44					
Positive Feelings							
Experimental Group	24.10	2.23	15.36**	.000	8.75	11.37	3.96
Control Group	14.03	2.81					
Negative Feelings							
Experimental Group	9.90	3.22	-	.000	-	-8.39	3.40
			13.17**		11.40		
Control Group	19.80	2.56					
Affect Balance							
Experimental Group	14.20	3.65	19.08**	.000	17.87	22.06	4.93
Control Group	-5.77	4.41					

Note: **p <.01, N=60, df=58

Table 5.13 indicates that there is a significant difference in the post-test results of the experimental and control group that is, females subjected to receive positive psychology interventions through group therapy reported higher subjective well-being than females who weren't subjected to receive positive psychology interventions.

Figure 5.7

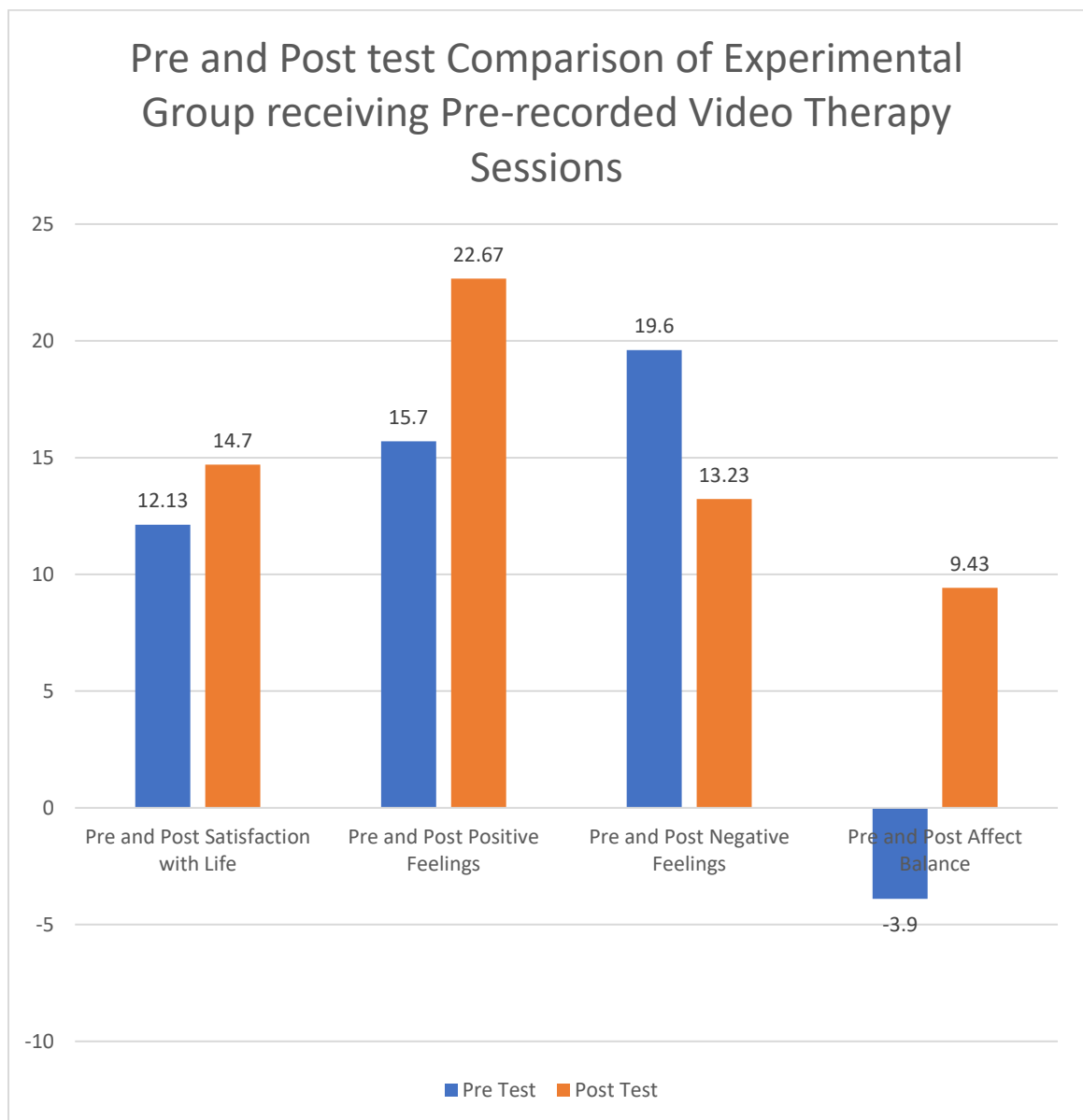
A graphical representation of the post-test results of the control and experimental groups receiving positive psychology interventions delivered through Group therapy sessions is provided in Figure 5.7

Table 5.14: Paired Sample t-Test of Pre-Test and Post-Test Results of Experimental Group Receiving Pre-Recorded Video Therapy

	M	SD	t	P	95% CI		Cohen's d
					LL	UL	
Satisfaction with Life							
Pre-test	12.13	5.98	7.59**	.000	1.87	3.25	0.43
Post-test	14.70	5.76					
Positive Feelings							
Pre-test	15.70	4.64	10.66**	.000	5.63	8.30	1.85
Post-test	22.67	2.60					
Negative Feelings							
Pre-test	19.60	3.99	-8.78**	.000	-7.84	-4.88	1.74
Post-test	13.23	3.29					
Affect Balance							
Pre-test	-3.90	8.19	10.63**	.000	10.76	15.89	1.93
Post-test	9.43	5.26					

Note: **p < .01, N=30, df=29

Table 5.14 indicates that there is a significant difference in the subjective well-being of participants before and after the application of positive psychology interventions delivered through Pre-recorded Video Therapy sessions.

Figure 5.8

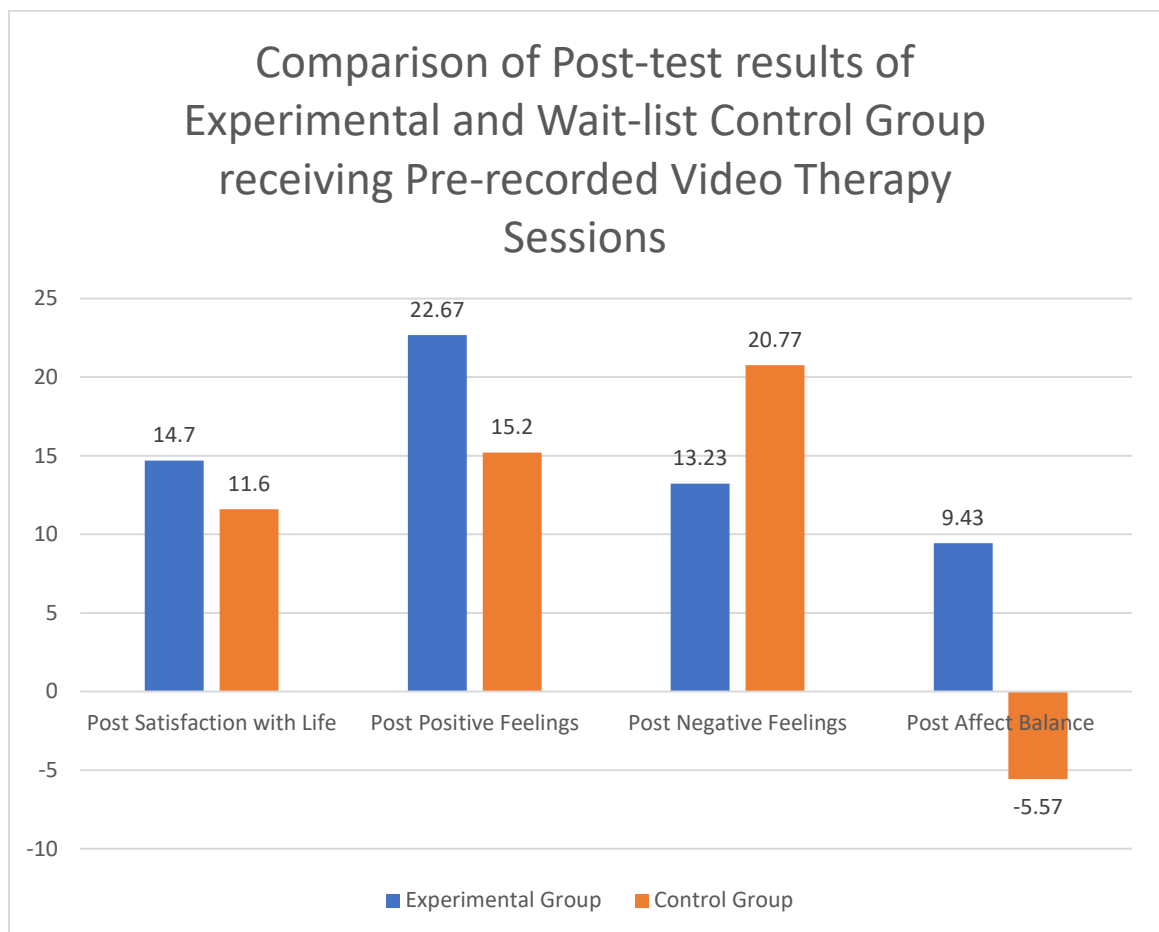
A graphical representation of the change in subjective well-being pre and post the utilization of positive psychology interventions delivered through pre-recorded video therapy sessions is provided in Figure 5.8

Table 5.15: Independent Sample t-Test of Post Test Results of Experimental and Wait-list Group Receiving Pre-Recorded Video Therapy

	M	SD	t	P	95% CI		Cohen's d
					LL	UL	
Satisfaction with Life							
Experimental Group	14.70	5.76	2.48*	.016	0.59	5.60	0.64
Control Group	11.60	3.70					
Positive Feelings							
Experimental Group	22.67	2.60	9.14**	.000	5.83	9.10	2.36
Control Group	15.20	3.63					
Negative Feelings							
Experimental Group	13.23	3.29	-	.000	-9.00	-6.05	2.64
Control Group	20.77	2.32	10.22**				
Affect Balance							
Experimental Group	9.43	5.26	10.85**	.000	12.23	17.76	2.80
Control Group	-5.57	5.43					

Note: **p <.01, *p <.05, N=60, df=58

Table 5.15 indicates that there is a significant difference in the post-test results of the experimental and control group that is, females subjected to receive positive psychology interventions through pre-recorded video therapy reported higher subjective well-being than females who weren't subjected to receive positive psychology interventions.

Figure 5.9

A graphical representation of the post-test results of the control and experimental groups receiving positive psychology interventions delivered through pre-recorded video therapy sessions is provided in Figure 5.9

Table 5.16: Correlation between Demographic Variables and Post Test Results of the Experimental Group

Variable	Satisfaction with Life	Positive Feelings	Negative Feelings	Affect Balance
Age	0.05	0.05	-0.06	0.06
Grade	-0.13	-0.07	0.11	-0.10
Years of Institutionalization	0.01	0.03	0.01	0.01
Number of Siblings Institutionalized at the same Orphanage	0.29**	0.17**	-0.26**	0.23**

Table 5.16 indicates weak correlation between the number of siblings institutionalized at the same orphanage and the post test results of participants. Other demographic variables of age, grade and years of institutionalization cause no variance in the post test results of participants.

Table 5.17: Independent Sample t-Test of Post Test Results of Participants With and Without Siblings in the Same Orphanage (Experimental Group-Individual Therapy)

						<u>95% CI</u>		
	N	M	SD	t	P	LL	UL	Cohen's d
Satisfaction with								
Life								
With Siblings	7	18.57	4.82	-.072	.750	-4.00	3.73	0.03
Without Siblings	23	18.43	4.24					
Positive Feelings								
With Siblings	7	24.00	4.08	.00	.269	-2.56	2.56	0.00
Without Siblings	23	24.00	2.48					
Negative								
Feelings								
With Siblings	7	12.57	1.90	.33	.572	-1.95	2.72	0.16
Without Siblings	23	12.96	2.82					
Affect Balance								
With Siblings	7	11.43	4.42	-.20	.971	-4.18	3.41	0.08
Without Siblings	23	11.04	4.25					

Table 5.17 indicates that there is no significant difference in the post-test results of the participants who have other siblings residing in the same orphanage and those who have no other siblings residing in the same orphanage in the experimental group receiving positive psychology interventions delivered through Individual Therapy sessions.

Table 5.18: Independent Sample t-Test of Post Test Results of Participants with and Without Siblings in the Same Orphanage (Experimental Group-Group Therapy)

						<u>95% CI</u>		
	N	M	SD	t	P	LL	UL	Cohen's d
Satisfaction								
with Life								
With Siblings	21	21.52	5.03	-1.24	.053*	-5.7	1.41	0.56
Without Siblings	9	19.33	2.23					
Positive Feelings								
With Siblings	21	23.81	2.50	1.09	.029*	-.84	2.78	0.48
Without Siblings	9	24.78	1.30					
Negative Feelings								
With Siblings	21	10.05	3.13	-.37	.928	-	2.17	0.14
						3.16		
Without Siblings	9	9.56	3.57					
Affect Balance								
With Siblings	21	13.76	3.52	1.00	.585	-	4.44	0.38
						1.52		
Without Siblings	9	15.22	3.96					

Note: *p < .05

Table 5.18 indicates that there is a significant difference in the post-test results of satisfaction with life and positive feelings of participants who have other siblings residing in the same orphanage and those who have no other siblings residing in the same orphanage in the experimental group receiving positive psychology interventions delivered through Group Therapy sessions.

Table 5.19: Independent Sample t-test of Post Test Results of Participants with and Without Siblings in the Same Orphanage (Experimental Group- Pre-recorded Video Therapy)

						<u>95% CI</u>		
	N	M	SD	t	P	LL	UL	Cohen's d
Satisfaction with Life								
With Siblings	11	14.82	5.96	-	.922	-4.73	4.36	0.03
Without Siblings	19	14.63	5.80	.084				
Positive Feelings								
With Siblings	11	22.73	1.79	-	.368	-2.15	1.96	0.04
Without Siblings	19	22.63	3.02	.095				
Negative Feelings								
With Siblings	11	12.73	2.64	.633	.582	-1.78	3.38	0.25
Without Siblings	19	13.53	3.65					
Affect Balance								
With Siblings	11	10.00	3.19	-.442	.183	-5.03	3.248	0.18
Without Siblings	19	9.11	6.21					

Table 5.19 indicates that there is no significant difference in the post-test results of the participants who have other siblings residing in the same orphanage and those who have no other siblings residing in the same orphanage in the experimental group receiving positive psychology interventions delivered through Pre-recorded Video Therapy sessions.

5.1 Summary

This chapter focuses on the detailed statistical analysis of the research data and descriptive elaboration of the research sample. The results of the research support the hypotheses that were established as all 3 modalities of therapy were effective in increasing subjective well-being and there was a statistically significant difference between the experimental and wait-list control groups. There was also a significant difference in the pre and post test scores of females in all the experimental groups thus establishing that the change in the subjective well-being is credited to the interventions used. The results of the analysis revealed that all 3 modalities of therapy were instrumental in increasing the subjective well-being.

CHAPTER 6

DISCUSSION

This chapter is based on the discussion of results and findings reported in the previous chapter. It also highlights the implications of the research along with potential limitations and recommendations for the future.

The present research aimed to test the effectiveness of positive psychology interventions on the subjective well-being of institutionalized orphaned females. The interventions were delivered through three different modalities of therapy: individual therapy, group therapy and pre-recorded video therapy.

Institutionalized orphaned females were specifically selected as research participants for the present research as this group is more vulnerable to developing emotional and social problems compared to males (Majeed et al., 2015). Low- and middle-income countries have a high number of orphans, many of whom have unmet mental health needs (Dorsey et al., 2015). Low-income countries spend an average of just 0.5% of their health budgets on mental health, and a majority of this amount goes out to hospitals and state-run organizations which are a handful (Candeias & Diabo, 2018).

Mental Health is the most neglected area in healthcare in a country like Pakistan. The country has one of the lowest mental illness patient-to-doctor ratios in the world thus making the treatment of suffering individuals very difficult. Unfortunately, most of the individuals in need of treatment are unable to receive it because they live in areas of low access or can simply not afford treatment. It is estimated that 75% of people living in low-income countries have no access to mental health treatment (Candeias & Diabo, 2018). The statistics are alarming and are indicative of the fact that vulnerable individuals might not receive adequate support for their mental health problems and therefore the need of the hour is to make mental health services available and accessible to individuals and not

only those who need it but also those who are at risk of developing mental health issues in the future. It is essential to promote treatment options where one mental health worker can cater to numerous people at one time to fill the gap. The present research is an attempt in this direction and chooses to make mental health services available and accessible for institutionalized orphaned females.

The scientific observation and analysis of the data provides the evidence that positive psychology interventions are effective in increasing the subjective well-being of institutionalized orphaned females. Thus, the hypothesis (H1) is supported by the data and is highly significant. (Table 5.5 and Figure 5.1).

Second hypothesis (H2) is also supported by the data and is highly significant. Females who received positive psychology interventions experienced greater subjective well-being as compared to those who did not receive these interventions. That is, there was a significant difference in the post-test results of the experimental and wait-list control group thus verifying H2 (Table 5.6 and Figure 5.2).

The first two hypotheses tested the effectiveness of the interventions irrespective of the mediums of therapy selected and significant results ensure that interventions used were effective. The premise of positive psychology is that well-being can be defined, measured, and taught. Well-being includes positive emotions, intense engagement, good relationships, meaning, and accomplishment (PERMA). Seligman even came up with a formula: $H = S + C + V$. Happiness equals your genetic set point plus the circumstances of your life plus factors under voluntary control (Gibbon, 2020). Interventions selected should revolve around increasing the part of happiness that is under one's voluntary control which will eventually contribute to increasing overall well-being of an individual.

The interventions used in positive psychology focus on wide range of positive variables but the seven most popular and empirically tested categories of interventions are activities revolving around finding meaning, strengths, optimism, gratitude, savoring, empathy and kindness. When intervention plans include working on these variables, they have shown to alleviate depressive symptoms, increase pro-social spending and social

connectedness, reduce suicidal ideation, increase subjective well-being or happiness (Stone & Parks, 2018). The interventions utilized in this research focused on most of these variables and thus resulted in an increased subjective well-being of orphaned females. Positive psychology interventions have long been used to increase the overall happiness or Subjective well-being of individuals and have also proven to be effective. Researchers have theorized that much of people's happiness is under their control (Lyubomirsky, et al., 2005) and this study attempted to give the same control to orphaned females by providing them with interventions and plans to increase their happiness.

The findings of the present study are also in line with other researches conducted on vulnerable adolescents. Positive psychology interventions are effective as preventive measures for adolescents in warzones and those living in environments with constant political strives (Shoshani, 2020). Positive results have also been found with the application of these interventions on alcohol-misusing adolescents (Akhtar & Boniwell, 2010) and those living in youth care centers coming from broken and dysfunctional families (Teodorczuk, et al., 2019). While a lot of work hasn't been done on this group the positive findings of few researches suggest that positive psychology interventions are beneficial for this population and can be used as an effective treatment option.

The other hypothesis (H3), revolved around testing the difference in the effectiveness of the three modalities of therapy that is, individual therapy, group therapy and pre-recorded video therapy in increasing the subjective well-being of institutionalized orphaned females. The results of the analysis revealed that all three mediums of therapy were instrumental in increasing the subjective well-being. Video therapy and individual therapy were more significant in reducing negative affect than group therapy. Group therapy was more effective than individual and video therapy in increasing affect balance and both Group therapy and Individual therapy were more significant in increasing life satisfaction than video therapy. Thus, all hypotheses established in the present study were supported (Tables 5.7, 5.8, 5.9 and Figure 5.3).

The research also goes a step further and individually checks the effectiveness of each modality of therapy (individual, group and pre-recorded video therapy) and

compares the pre and post test results of the experimental group of each modality and also compares the post test results of both the experimental and wait-list control groups of each modality to test for between and within group differences. The results of the analysis reveal that positive psychology interventions delivered through individual therapy, group therapy and pre-recorded video therapy are effective in increasing the subjective well-being of institutionalized orphaned females and there is a significant difference in the subjective well-being of participants who received individual therapy/group therapy/pre-recorded video therapy utilizing positive psychology interventions as compared to those who received no treatment (Tables 5.10, 5.11, 5.12, 5.13, 5.14 and 5.15. Figures 5.4, 5.5, 5.6, 5.7, 5.8 and 5.9).

An analysis of the influence of the demographic variables was also done on the post-test scores of participants to check if the variables were influencing the results. No correlation was found for the variables of age, years of institutionalization and academic level of participants thus indicating that these demographic variables had no influence on the results. Moreover, a weak correlation was found between the presence of siblings in the institution and the post-test scores of the participants (Table 5.16).

A comparison between institutionalized orphans who had other siblings admitted in the same orphanage was also done with those who had no other siblings in the same orphanage to test whether having other siblings in the same environment influenced their subjective well-being. While there was no significant difference in the subjective well-being between those who had siblings and those who did not have siblings in the same orphanage. It was observed that those orphaned females who had siblings in the same orphanage and received positive psychology interventions delivered through group therapy had significantly higher life satisfaction than those orphaned females who did not have siblings in the same orphanage and received positive psychology interventions delivered through group therapy. No significant difference was observed in the other two experimental groups receiving individual therapy and pre-recorded group therapy respectively (Tables 5.17, 5.18 and 5.19).

Sibling connections and attachments are mostly observed to strengthen when they have gone through a shared trauma; and the loss of a parent is one of the biggest traumas that one can face. It is at times like these when siblings provide support to one another and help each other cope. Many orphaned children are separated from their siblings when they are institutionalized. They are sometimes enrolled at other orphanages; the elder ones are married early thus making them more vulnerable. Having a sibling with you in a foreign environment like an orphanage can also act as a benefit as they become a source of support and provide with a sense of stability (Hegar, 2005). Their shared trauma and life circumstances bring them closer and thus this can act as a source of comfort. It was observed during group sessions that participants were protective towards their siblings and usually the elder ones acted as a shield for the younger siblings. While the setup of these orphanages was such that everyone was part of a very solid group it cannot be denied that the bond between siblings stood out at times. Having a sense of family and having a good relationship with a sibling can have a positive effect on one's Life satisfaction (Szymanska, 2020).

Another finding also revealed that those without any siblings in the same orphanage reported more positive feelings than those with siblings in the same orphanage in the experimental group receiving positive psychology interventions delivered through group therapy (Table 5.18). While this result was only significant for one component of well-being and in one experimental group it is important to mention that some children in the group with other siblings in the orphanage felt an added sense of responsibility on them for their wellbeing and to ensure their safety and happiness which might have contributed to a slight reduction of their positive feelings.

Most of the analysis revolving around comparing sibling data produced non-significant results which indicates that there was no significant difference in the post test results of those with siblings in the same orphanage and those without siblings in the same orphanage after the application of positive psychology interventions. A potential explanation of this can be that the culture of an orphanage is such that all children grow up together as one unit and treat each other equally. Siblings residing in an orphanage sometimes have different rooms and duties allocated which doesn't give them a lot of time

to interact with each other and they form closer bonds with those who they share physical proximity with or those in the same age group. Being part of an environment for many years makes them see others in the same light too and majority of the children as observed during the process of the research had very strong bonds with their group mates, and they treated each other as siblings, best friends, and confidants. Majority of the children in all groups were part of a tight group which provided them with a sense of family in the orphanage and therefore there wasn't much difference between those who had siblings residing with them and those who did not. The data for both groups was also very limited and both groups were not equal which could also be a possible explanation of the mixed results.

To summarize the findings of the statistical analysis of this research it can be said that all three modalities of therapy selected were effective in significantly increasing the subjective wellbeing of institutionalized orphaned females and all three mediums were better than providing no therapy to the selected group. The results regarding the difference in the efficacy of the three mediums were mixed. Even though, all mediums contributed significantly in improving the subjective well-being of the target group it cannot be statistically determined that which medium was significantly better than the others.

Although the difference may be non-significant, but the results show that group therapy was more effective on most domains of subjective well-being as compared to individual and pre-recorded video therapy. Group therapy was followed by individual therapy and was more effective than pre-recorded video therapy. A possible reason for this can also be that both group therapy and individual therapy were conducted in the presence of an on-ground therapist whereas, the pre-recorded video therapy was conducted without the on-ground presence of a therapist and the nature of the sessions did not allow any conversation with the therapist.

There are many ways to help children and adolescents who need therapy. The treatments and solutions can be quite specific. Many of these treatments are subject to the setting, namely group therapy, individual therapy or pre-recorded video therapy.

While many researches have been carried out in the past to determine which mode of treatment has been more effective; individual or group. The results thus far haven't been entirely clear and are mostly mixed (American Addiction Centre, 2021).

Many years of research including more than 50 clinical trials, have concluded that both individual and group therapy are equally effective for treating many conditions. This has led to a boom in utilizing groups for conducting therapy as a therapist is able to cater to many individuals in the same amount of time. The increase in the number of groups conducted by psychologists does not take away the importance of individual therapy but groups are beneficial to cater to the huge gap between mental health professionals and clients and therefore they should be encouraged (Novotney, 2019).

While both the approaches to therapy have their own strengths and weaknesses. They have their similarities too. Participants in both conditions work with a trained therapist. Clients in individual therapy only work with the therapist which is why it is more in depth and comprehensive whereas, groups bring in the concept of universality. There is additional support from people in groups who really understand what an individual is going through which in turn brings a deep-rooted understanding that one is not alone and there are others going through similar problems. The group also provides a safe space to practice skills (American Psychological Association, 2019). Two of the therapy mediums in the present research utilized group settings and one utilized individual setting.

All three treatment conditions provided participants with a chance to interact with others, the homework provided at the end of each session and the interventions utilized in session also fostered social interactions with others. By receiving social assistance, children are empowered to cope more easily with their stressors. Research has also shown that receiving social support is strongly associated with developing feelings of mastery as children feel loved and comfortable to deal with stressful situations, Social assistance and mentoring also contributes towards increasing quality of life (Martin et al., 2009). The intervention sessions acted as a way for participants to build bonds with each other. They were provided with opportunities to connect which resulted in their relations being

strengthened. They reported that their fights had reduced and helping behavior over time had increased.

Majority of institutionalized orphans spend their entire time in the facility where many such children are provided with one caretaker or none. This makes it extremely difficult for children to have supporting and nurturing adults around them and this greatly stunts their emotional and psychological growth. What these children need most is an adult who believes in them and gives them attention. A research conducted in Nigeria provided orphans with mentors who helped them with their social, emotional and psychological growth and concluded that individuals and therapists who help children feel heard and equip them with skills to take care of themselves contribute greatly to their well-being (Chiroma, 2016). Another reason for an increase in the subjective well-being of all experimental groups was the attention that these children received from the researcher. It was observed that the groups really looked forward to their intervention sessions as they felt heard and important. They felt that they were being prioritized which made them even more willing to attend sessions and complete their assigned tasks. Their enthusiasm towards therapy could be seen in their willingness to attend sessions, their punctuality, and their effort in completing all tasks assigned to them during and after sessions.

This research is also the first of its kind in utilizing pre-recorded video therapy in this part of the world and opens avenues for others to utilize this medium. Most remote areas in underdeveloped countries like Pakistan don't have stable internet connectivity and a lack of trained mental health professionals to cater to the need of vulnerable groups and can greatly benefit if mental health material is made available in the form of pre-recorded sessions. The significant results of this medium suggest that it can be used in the future too.

The year 2020 was instrumental in changing the course of the world and like many other things it also affected the way in which therapy was provided and how therapists connect with their clients. While online therapy and video therapy were always there, the pandemic has forced even the most traditional of services to take the plunge to offer virtual support. It is at this time that both therapists and clients are accustomed to this

idea. While this medium comes with its challenges it has also enabled experts to connect with clients coming from different areas and time zones and has made treatment accessible to even the remotest area. A spokesperson of the National Health Service stated that there has been a significant increase in phone and video consultations and it will continue to be the choice for many in the coming months and years (Jeraj, 2020). This research was initiated before the pandemic but the results obtained are very beneficial for current times and the positive findings of pre-recorded video therapy suggest that it can be a choice for others in the future. The present research utilized pre-recorded video therapy which can be great choice of third world countries where good internet connectivity is a luxury.

The format of pre-recorded video therapy enables clients to attend therapy at their convenience and provides materials to them in advance which they can watch again in future. Pre-recorded sessions on common topics can be provided in advance to vulnerable individuals and populations and can act as great preventive measures. These forms of sessions do lack the contact between therapist and client as material is prepared in advance and follows a standard protocol for all individuals dealing with similar problems therefore this format is only suggested to be used as a preventive measure with mostly non-clinical complaints. The participants for the present research fulfilled this criterion and therefore this medium was greatly beneficial for them.

Current psychology is mostly criticized for its focus on pathology and aim to relieve or cure mental illnesses, it has historically had other objectives including promoting ways to make individuals happy and enabling them to live good lives. Psychology equally focuses on designing preventive mental health measures for vulnerable groups (Seligman et al., 2004).

While most of the research on positive psychology interventions (PPIs) has been conducted with non-clinical samples, there are also examples of applications with patients (e.g., Seligman et al., 2006; Casellas-Grau et al., 2014; Huffman et al., 2014). In recent years, research, and interest in practical applications of such interventions have steadily increased. Two independent meta-analyses (Sin & Lyubomirsky, 2009; Bolier et al.,

2013) covering a total of 69 randomized controlled studies provide support for the effectiveness of PPIs in increasing subjective and psychological well-being, and improving depression.

Working on increasing the happiness of orphaned females can overall contribute to improving their quality of life and help them in becoming more accepting of their circumstances thus, contributing to their overall wellness. The interventions utilized helped the participants to develop bonds with people in their surrounding and to take responsibility of their happiness. These interventions paved way for increasing positive affectivity which in turn helped them to develop stronger relations and feel connected with their surroundings. A change in their view of the world and control over their present state helped in increasing the subjective well-being of these females and paved way for their growth.

The findings of the present research establish that positive psychology interventions are effective in increasing the subjective well-being of institutionalized orphaned females. The results further verify that positive psychology interventions are suitable to be utilized in the Pakistani culture. The research paves way for using other modalities of therapy in making mental health services accessible and is the first of its kind in this part of the world.

6.1 Conclusion

The findings of the present research conclude that positive psychology interventions are effective in increasing the subjective well-being of institutionalized orphaned females. The hypotheses developed at the beginning of the research were statistically significant. The results of the analysis revealed that all three modalities of therapy that is, individual therapy, group therapy and pre-recorded video therapy were instrumental in increasing subjective well-being. Pre-recorded video therapy and individual therapy were more significant in reducing negative affect than group therapy. Group therapy was more effective than individual and pre-recorded video therapy in

increasing affect balance and both Group therapy and Individual therapy were more significant in increasing life satisfaction than pre-recorded video therapy. Various researches had highlighted the emotional and psychological difficulties faced by orphaned females; the present research aimed at making psychological help available for this group and therefore utilized positive psychology interventions. The simple and practical nature of these interventions makes it a good choice to be used across different modalities of therapy.

6.2 Implications of the Research

- This research is the first of its kind in Pakistan. It compares the effectiveness of positive psychology interventions aimed at increasing subjective well-being delivered through three different modalities of therapy and thus opens more avenues for research in the future.
- The research is the first in this part of the world to test the effectiveness of pre-recorded video therapy and the promising findings suggest that this medium should be used more often to make treatment accessible for individuals and communities.
- The findings of this research contribute to the growing field of positive psychology as very few intervention-based experiments have been conducted to increase subjective well-being. The positive benefits of the few existing researches suggest that more programs need to be designed to enhance subjective well-being.
- This research highlights the value of simple positive psychology interventions in increasing subjective well-being. These interventions are practical, cost effective and lesser time consuming and therefore reap more benefits compared to other interventions.
- The interventions used in the present research can be used at large by various people and can extend beyond the selected population and medium of therapy and can benefit many other vulnerable groups.

- The practical nature of these interventions doesn't require a lot of training on the part of the administrator, and thus they can be easily used by non-professionals with minimum training. Training various individuals with similar interventions can also contribute to lessening the suffering of vulnerable groups due to unavailability of mental health services.

6.3 Limitations of the Research

- The data for the present research was collected from private orphanages in Karachi and number of participants in each experimental group was limited to 30 and therefore the findings of the current research cannot be generalized to the larger population.
- Experimenter bias is also a limitation of the present research as one experimenter was in-charge of all the phases of the research.

6.4 Recommendations for Future Research

- It is recommended that the number of participants in each experimental condition should be increased in future research and comparisons should be made between results obtained from public and private institutions.
- The findings of the present research provide evidence that positive psychology interventions are relevant with the culture of Pakistan and therefore it is recommended that they should be incorporated with contemporary interventions while dealing with emotional and psychological problems of individuals.
- It is recommended that large scale intervention programs should be initiated for the training of the caregivers and teachers of orphaned children as this group is

vulnerable to developing more mental health problems and training the people who interact most with them to take care of their emotional needs is of utmost importance.

- It is recommended that future researchers include other modalities of therapy to deliver these interventions and test their efficacy so that treatment options are diverse and available for many.
- A major aim of the present research was to make positive psychology interventions available for institutionalized orphaned females and therefore it is recommended that future research should strive towards training non-professionals like caregivers of orphanages to use these interventions and their effectiveness can be measured.

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APPENDIX A

(Certificate of Review by the Departmental Research/Review Committee)



**Institute of Professional
Psychology**



Bahria University
Discovering Knowledge

No. IPP/BU/OM/103/011

Ms. Naima Fatima Shariff
PhD Scholar (Reg No: 14006)
Institute of Professional Psychology
Bahria University Karachi Campus

February 24, 2017

**CERTIFICATE OF REVIEW BY THE DEPARTMENTAL RESEARCH / REVIEW
COMMITTEE**

The study title “Efficacy of Positive Psychology Interventions on the Subjective Well-Being of Institutionalized Orphans: Comparing three Mediums of Therapy” has been reviewed by the departmental research / review committee (DRC) at Institute of Professional Psychology Bahria University Karachi Campus. The committee members are satisfied that the study falls in the exemption category and has no ethical issue.

Zainab F. Zadeh
Prof. Dr. Zainab F. Zadeh
Dean & Director

APPENDIX B
(Consent Letter)

The Trustees,

Karachi.

The Institute of Professional Psychology has been involved in community projects from its development and has been part of many national and international projects designed for the betterment of the society. As part of our research based community service project we would like to apply an intervention based program at your reputed organization and would like to seek permission for that.

Our motivation to implement this group project at your organization arose after studying various researches which stated that the subjective well-being (happiness) of orphaned institutionalized adolescents is lesser than that of adolescents living with their parents. With this baseline information available we wish to implement an intervention based study at your organization to increase the subjective well-being of the residents of [REDACTED]

I, Naima Fatima Shariff, Faculty member, Clinical In-charge and a PhD Scholar at the Institute of Professional Psychology, Bahria University under the supervision of Prof. Dr. Zainab Fottowat Zadeh, Dean/Director, Institute of Professional Psychology would like to implement a three phase intervention program in group settings at your organization to help increase the subjective well-being of the residents of [REDACTED]

The first phase of this program consists of doing the psychological assessment of the participants to get baseline information of their current level of happiness. Following the pre-test seven group therapy sessions would be conducted in the second phase which would revolve around increasing the happiness level of the selected group. That last stage would consist of a post intervention psychological assessment which would help in judging the effectiveness of the interventions applied. The entire program would be completed in 8-10 weeks.

We believe that this intervention based study would be of great benefit to your organization and it would help in increasing the subjective well-being of the adolescents residing at [REDACTED]. We look forward to working with you.

Naima Fatima Shariff
PhD Scholar

Prof. Dr. Zainab F. Zadeh
Dean/Director
Institute of Professional Psychology
Bahria University, Karachi

APPENDIX C

(Satisfaction with Life Scale)

Below are five statements that you may agree or disagree with. Using the 1 - 7 scale below, indicate your agreement with each item by placing the appropriate number on the line preceding that item. Please be open and honest in your responding.

- 7 - Strongly agree
- 6 - Agree
- 5 - Slightly agree
- 4 - Neither agree nor disagree
- 3 - Slightly disagree
- 2 - Disagree
- 1 - Strongly disagree

____ In most ways my life is close to my ideal.

____ The conditions of my life are excellent.

____ I am satisfied with my life.

____ So far I have gotten the important things I want in life.

____ If I could live my life over, I would change almost nothing.

- 31 - 35 Extremely satisfied
- 26 - 30 Satisfied
- 21 - 25 Slightly satisfied
- 20 Neutral
- 15 - 19 Slightly dissatisfied
- 10 - 14 Dissatisfied
- 5 - 9 Extremely dissatisfied

APPENDIX D

(Scale of Positive and Negative Experience)

Scale of Positive and Negative Experience (SPANE)

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Please think about what you have been doing and experiencing during the past four weeks. Then report how much you experienced each of the following feelings, using the scale below. For each item, select a number from 1 to 5, and indicate that number on your response sheet.

1. Very Rarely or Never
2. Rarely
3. Sometimes
4. Often
5. Very Often or Always

Positive

Negative

Good

Bad

Pleasant

Unpleasant

Happy

Sad

Afraid

Joyful

Angry

Contented

APPENDIX E
(Turnitin Originality Report)

Effectiveness of Positive Psychology Intervention Modalities on the Subjective Well-being of Orphaned Females

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